

# MISSIONS



FEBRUARY 1915

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND THE HELPING HAND

HOWARD B. GROSE, D.D., Editor

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## The Publisher's Page

### HOW MANY PASTORS FEEL THIS WAY ABOUT "MISSIONS"?

"Can't do without it, and only wish  
there were some way of getting it into  
every home in my congregation."

### THEN ADD THAT NORSEMAN'S SLOGAN:

"Either I will find a way or make one!"

## Welcome to Helping Hand Subscribers

Brethren:

I am enclosing with this subscription list for 1915,  
as follows:

Former Helping Hand Club,	53 names
Missions renewals,	39 "
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Total,	93 names

Sincerely yours,

HENRY S. POTTER.

Bloomfield, N. J.

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## The Spirit of Abraham Lincoln

Among the stories told of the Martyr-President is the following:

One day as Abraham Lincoln was riding along a country road on horseback, in company with some friends, he saw a pig stuck fast in a deep place filled with mud, struggling to keep from going in deeper. The poor pig was squealing in terror, and the comical sight filled the friends with laughter and delight. After Lincoln had ridden on a little distance, he turned back his horse, saying, "Gentlemen, excuse me a few moments," and rode back as fast as he could to the place where the poor creature was, got down from his horse, and drew the pig out of the mud. When he rejoined his companions they asked, "Why did you go back?" He told them what he had done, adding, "I couldn't sleep well tonight if I hadn't done that thing."

That was the trait that at last made the world call him the American Great-Heart. His sympathy was as conspicuous as his honesty.

This nation does well to commemorate Lincoln's Birthday, even as it does Washington's. So long as the nation holds to the principles and emulates the character of such leaders we shall be safe and strong. They knew that

**"RIGHTEOUSNESS EXALTETH A NATION."**



1. TENT FOR THE ALL ASSAM CONVENTION AT GOLAGHAT
2. MISS ANNA E. LONG AND DELEGATION FROM NOWGONG
3. MISS FLORENCE H. DOE AND DELEGATION
4. GROUP OF DELEGATES TO THE CONVENTION, WITH BANNERS

# MISSIONS

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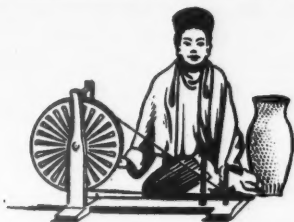
## Something to Interest You



MISSIONS brings you variety this month, with something for every reader, old or young. It reminds you of the birthdays of our two great Christian leaders, Washington and Lincoln, whose character shines more and more lustrously as the type that makes a nation strong and noble. Mrs. Gale takes us on a familiar visit to Assam, with unusually fine illustrations "American made." A glimpse at tenement life in the metropolis shows what a vast work city missions has to do as a part of the home mission obligations. The tracings of Providence are followed in the life of Dr. Clough, whose life ought to be read by every Baptist and by every young man and woman in our Sunday schools. Fiction cannot compare with it for interest. "Indian Memories" is one of the very best sketches of its class, and Colporter Schroder is good company. Mrs. Mason's story grows in interest as it nears the close. The Imaginary Conversation between a Traveled Layman and a Board Secretary is packed full of sense, if it is only a record of what might be said. This only gives you an idea of the number of good things. The departments are packed with information. The good women especially interested in "Helping Hand" will see that Mrs. Montgomery has given them full measure of help and inspiration. The leading article, which reveals the wonderful spirit of Miss Darmstadt, is certain to influence the readers toward a more spiritual life; and through all the pages breathes the atmosphere of service. The news from the field at home and abroad is full of cheer.

While MISSIONS is never filled with the money appeal, seeking rather to inspire giving through knowledge and the presentation of the higher missionary motives, yet this number is the one in which it is proper to call attention to the fact that there are but two months remaining in this fiscal year of our Societies, and that only by prompt and vigorous action shall we be able to come through the year without another debt. Read the statements made elsewhere. Note the heart-touching appeals that come from fields where the missionaries are just holding on, hoping for help long delayed.

Then in the light of personal responsibility do your share — and a little more, to make up for the thousands who evade their responsibility.





Convention Party, left to right, Miss Lena S. Fenner, Col. Chas. W. Gale, Mrs. Gale, Rev. J. V. Latimer, Irvine H. Nickels, Miss Ruth Richardson, Rev. F. W. Sweet, Rev. W. A. Hill, Rev. J. A. Briggs

## All Aboard for the "All Assam Convention"

By Mrs. Charles W. Gale

A GRAPHIC AND DELIGHTFULLY INFORMAL TRAVEL  
SKETCH BY A MEMBER OF THE JUDSON PARTY

### I

#### GETTING THERE



THE gatherings in our State Conventions bring to mind another Convention, way over the other side of the world. So you are invited to attend with me the "All Assam Convention" at Golaghat.

We will first go to Calcutta, for the English steamers are running regularly. Be ready to start from the Calcutta railway station at 4 P.M., take as little luggage as possible, and notice as you cross the bridge the thousands of Hindus bathing in the sacred water.

Are you ready? All aboard then for Assam, four in each compartment. In

three hours we reach Sara Ghat on the bank of the river Ganges and change to a ferry boat. Here we will have our dinner on the upper deck and eat curry and rice and take ginger ale, lemon soda or tea. Many travelers take whiskey and soda, the curse of the East, and indulged in altogether too freely.

As the river bed is constantly changing with its shifting sands, soundings are frequently made and called to the Captain, first on one side of the boat, then on the other; and if everything is all right we are landed on the other side in an hour's time, where we take another first-class car.

Now you may make up your bed for the night by pulling out the seat a few inches, placing your steamer rug over the leather cushion and getting out your pillow; and with another steamer rug for a covering, you are fixed for the night. If you take the upper berth, you can let it down from





NATIVE TEACHERS AND PREACHERS WITH CONGREGATION AT GAUHATI

the wall and get up on to it the best way you can. Don't be disturbed at the red Laterite dust over everything. Just ask your coolie who brought your luggage to dust and he will unwind his turban or pugree of yards of cloth from his head and give the seats a few slaps with it, and you pay him an anna (two cents) or two, and he is happy, if you are not.

If you have had a good night's rest on a jolty train, you will find yourself in the morning in Assam, a country not much written about, which tourists generally pass by because there are no hotels and the facilities for travel are primitive. We are fortunate to have missionary friends to entertain us and our comfort will be well looked after.

Assam is an agricultural country and many cattle are raised. We pass fields of bright yellow mustard flowers and coarse elephant grass taller than your head in many places, and banana plantations — also rice and sugar cane. Jungle villages nestle among the trees and give variety to the landscape, and as we rapidly pass we notice an elephant with three riders on his back. Cattle grazing on stubble of recently harvested rice fields seem busy getting their living, and here and there a man is seen in a flooded paddy field busy with the family washing, beating it against a stone instead of using the rubbing process.

As we near the district in the vicinity of Gauhati, we find it the most densely populated of all Assam, people from other

places having come here because of agricultural opportunities. Assam has an area a little smaller and a population a half million larger than New England.

We have now reached a station on the Brahmaputra River where we take a ferry across to Pardu and a train from there to Gauhati. What a delight to meet at the train Dr. and Mrs. Witter, Rev. and Mrs. G. R. Kampfer, Rev. and Mrs. A. J. Tuttle, Rev. A. E. Stephens, Mr. C. E. Petrick, Miss Wilson and Miss Holms. By their cordial welcome we know they are glad to see us. Such a large party of Americans have never visited them before, and we drive to the Tuttle bungalow, where a cup of tea awaits us on the lawn and where we meet the president of Cotton College, a government institution, with professors and scholars. Our missionaries talk over their problems with us and tell us their joys and sorrows, and we see for ourselves how difficult it is to reach the proud Brahmins who are satisfied that their religion is the best. We visit some of their temples and see bas-reliefs that are full of evil suggestion — but it is religion to them. Did you ever hear some one at home say that "the heathen religion is good enough for these people, let them alone"? That should never be said again after seeing what effect it has had and still has on the natives. Heathenism degrades, but the Christian religion uplifts wherever it has been embraced.

The leading men of Gauhati have been



MISS HOLMS' SCHOOL AND KINDERGARTEN AT GAUHATI

invited to meet us this evening at the Kampfer bungalow, and they are arriving, Hindus and Mohammedans. How well they speak English! Many are college degree men. They were promised before they came that a discussion of religion would be avoided and no refreshments served to tempt them to break caste. They ask us many questions that will help improve conditions and talk of everything but the *one* thing that will help them most.

The women of our party are invited to a Purdah party at the Wilson bungalow, and how glad our Bible woman is to see us, as expressed by open arms and a hug. We cannot understand her language but we understand the heart language. A very attractive girl of about eleven years sings and plays for us. The tune is unfamiliar and the voice shrill. Her mother says she is to be married soon. We express the hope she is going to marry a good man. The girl says: "I have not seen him." The mother says: "I have — he is good." But it is getting late, so we will say good night and go to our rest.

To-day is the Sabbath and a full day. There is a service in English and in Vernacular, and Sunday school. Here are twenty men approaching, led by Dr. Stevens. They have walked from twenty

to fifty miles to see us and tell us that in this district are 10 churches *self-supporting*, 20 schools and 534 pupils. There are 1,182 church members.

We visit Miss Holms' kindergarten room, which is in one side of the building used jointly as school and church. Her touch has made it attractive and her work is far reaching with the children.

We would like to dwell longer with our friends, but if we are going to the Convention we must be off, and fortunately our Gauhati friends are going with us.

As there are no hotels at Golaghat and no houses, American type, except those of our missionaries, they are going to take tents, cooking utensils and enough provision to last a week.

Mr. and Mrs. Bowers of Goalpara have joined our party, and the native evangelist has brought a handkerchief full of oranges for us to use on the train. When water is scarce and poor, oranges are a good substitute.

And now we are off. What a nice time we have on the train, visiting. We have afternoon tea together from a thermos bottle and get better acquainted. A night on the train has brought some rest and we are hungry for breakfast. We have in our lunch basket bread, canned butter, condensed milk, sugar, crackers and cakes.



MR. BOGGS' BUNGALOW AT JORHAT

We will get hot water from the engine boiler and make tea with that, for we like hot drink in the morning. But oh, what wouldn't we give for a cup of good cold water or a cup of coffee such as we get at home!

We are now approaching Furkating, where those attending the Convention must get off and change for ox-carts or buggy for Golaghat.

We are so near Jorhat, it would be a pity not to see a little of our work there. So we will leave our friends for a day or so and rejoin them later.

Here we are in Jorhat, with Rev. S. A. D. Boggs to meet us, and a boy with a little hand cart for our luggage. We are greatly impressed with the neatness of the compound, and here every boy is taught to

do some kind of work. This can be done, as there are no caste people in this school.

Mr. C. H. Tilden, who lives with Mr. Boggs, is just now conducting a party to Impur in the Naga Hills, and we will join forces to-morrow. Mr. Boggs is quite equal to the occasion and does the honors of host and hostess in the absence of Mrs. Boggs in America. He has made some *doughnuts* himself in honor of our New England guests, and how good they taste; and we have five o'clock tea of real Assam tea, for we are now in the tea district.

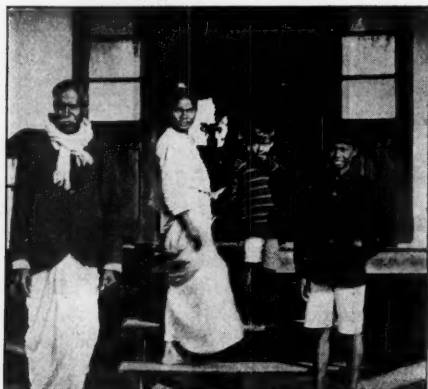
We inspect the premises and talk over the work. There is no *Christian High School* in Assam and one is greatly needed here. Here are about 50 boys at school and 500 would come if they could be accommodated. Think what an influence



REV. S. A. D. BOGGS, REV. C. H. TILDEN, REV. C. E. PETRICK WITH DELEGATION TO CONVENTION AT GOLAGHAT

500 boys, trained in a Christian school, would carry back to the hills! *Christian education for Assam* should be our slogan from now on. Jorhat is a strategic center easily reached and this school is our greatest need at present.

We cannot leave Jorhat without calling on Henry Goldsmith, the *babu* whose help as a translator of the Bible is invaluable.



REV. HENRY GOLDSMITH AND FAMILY

He has written the whole Bible three times in translation, a great work. His little home and garden would be a credit anywhere in America. Here it is a model for the natives, it is so neat and tidy. He knows the dignity of labor, an unusual thing in India. The proud Brahmin looks down upon labor as fit only for menial servants. Every day the little garden patch is worked over, and the very best rice and vegetables are raised here. The brain and hands work together for the highest development, mental and physical.

We are sorry we cannot stay longer, but the Assam convention must proceed on time. School has been ordered closed until Monday and teachers and scholars are going with us to Golaghat. The school goes third-class. We have the luxury of a first-class car, dusty and ill smelling, with a leaky kerosene lamp. This we manage to extinguish and borrow a brakeman's lantern for the rest of the journey. After changing cars we arrive at a station at 10 P.M. Here we find horses, buggies, wagons and ox-carts ready to take us to our station in Golaghat, seven miles

distant. We ride through jungles thick and heavy, and then through stretches of open plains, and on the outskirts of the village a great company of several hundred natives have come out to meet us with torches and drums and banners; and this is our "Welcome to the Village." They bring us to the Swanson bungalow and gather around the house and sing in honor of our coming.

There are thirteen different tribes and each one of these is singing a hymn in its own language and tune. Taking it altogether it sounds like "bedlam let loose," but never mind, it is their best and their way of entertaining, and we accept it with a smile. Chocolate and cake are served to the visiting guests, and as the ox-carts containing all our luggage and necessary toilet articles have not arrived, we will have to sit up until they come. How we wish they would hurry for it is now two o'clock in the morning. Here they come! Mr. and Mrs. Swanson have given up their best room to us, but some of the party will be accommodated at the J. M.



JORHAT SCHOOL AND CHAPEL BUILDING

Carvel bungalow and in tents. It is cold and chilly and our steamer rugs come in handy.

*Saturday.* A bath in about a cup full of lukewarm water and a good breakfast begin a new day.

[This is a little less than one-half of Mrs. Gale's sketch, the Convention part of which will be given in the March issue. The excellent illustrations are from the photographs in the author's collection, which is very complete. She should be kept busy talking about Assam. — Ed.]





MAIME DAVIO AND HER ITALIAN JUNIORS, BOSTON, MASS.

## Tenement Life in a Great City

WHERE CITY MISSIONS BECOME HOME MISSION AUXILIARIES



ALL cities and towns have their tenement quarters, into which the undercurrent of humanity flows to that lower level where life becomes but an existence or a drudge. The slums of our great cities have been termed the "dragnets of humanity" because they save many from the river or untimely death, since one can easily lose his or her identity in these localities. The flotsam and jetsam of the great human tide is here, and among these unfortunates mission work is most urgently needed.

Yet the tenement quarters in a city are as essential to its welfare as are the homes of its wealthier inhabitants. While they are frequently a never-ending source of trouble and expense, even the hotbed of crime and degradation, they can be kept orderly and sanitary, and such our city governments and health boards are now trying to make them. Within the tenement limits dwells the poorer class of laborers — unskilled labor or skilled labor gone to ruin through drink or viciousness; the unfortunate and the ne'er-do-well; the weak-minded and crafty; the thief and the pauper, all integrated where misery loves

company, and each is working, fighting, or begging for the bare necessities to keep body and soul together. Of the vast population in New York City it is estimated that a million people are tenement dwellers, and in this cosmopolitan city all nationalities are represented. New York in particular, the greatest city in the world, is the dumping ground for nations through the gateway at Ellis Island, through which channel alone more than 100,000 men, women, and children enter the city's tenement quarters each year.

This quarter used to begin at the Battery and end somewhere about Mulberry Bend and Five Points. To-day, however, both the East and West Sides along the river fronts are given over to tenements, and from the Bowery to the East River, from the Catherine Street ferry to Tenth Street, there is located the most densely populated section of any city on the earth. On certain blocks in Cherry, Forsythe, Hester, Eldridge, and Division streets where the tall double-deck tenements are located, with alleyways between and houses in the middle of the blocks as well, if the inhabitants all came down into the street at one time there would not be standing room enough in the street and



ONE OF THE BETTER TENEMENT STREETS ON LOWER EAST SIDE

on the sidewalks in front of the houses for them. Some streets in Peking, Hong Kong, Yokohama, London, Paris, Berlin, and Moscow are very much over-crowded, and the moral and sanitary conditions are appalling, but none can compare with the overcrowding of some New York streets. In the foreign cities the buildings are low, seldom over three stories in height, while in New York six, seven, and eight floors are the common rule, due to the value of real estate and the modern methods of construction. The improved style of sanitary and fireproof tenement house construction carried on under the supervision of the Tenement House Commission is responsible for the best form of flat house, with the improved systems of light and air, but even at best the conditions are bad. The ever-increasing population continually makes the situation a more difficult one each year. The tenement quarters are crowded to overflowing. It takes but a visit to the famous East Side, the Ghetto, or through lower Washington Street to convince one of this fact. The enormous growth of the Bronx, above Harlem, and the outlying sections of Brooklyn known as Brownsville, Bath Beach, and East New York, is due in great measure to the surplus or overflow from the tenement quarters in the main city of New York, within the limits of which a more congested life would be impossible without serious results. As it is, the sections through the lower part of the city above the Battery, about Catherine Street, and through the Mott Street and Mulberry Street sections are so overcrowded that it is a common thing to find three or four families living in one flat, and then perhaps a boarder or two may be taken also. Conditions like these make it difficult for the Board of Health to cope with contagious disease. An epidemic may run through a whole block and then almost defy detection because the foreign element in particular are secretive and avoid telling or acknowledging trouble. They do not realize that in this country care will be taken of them and their afflicted, rather than that harm should come to them or unnecessary suffering be imposed through sickness.

To the novice, the visitor in the great

city, or to the inhabitant of the better localities, who happens down in the densely populated tenement sections, it is a novel and interesting sight any day in the week to see this great struggling mass of humanity, like a swarming hive of bees, all bent on their own gain or pleasure whether by fair means or foul, seldom failing in the arts of chicanery to ensnare the unwary, as they perhaps have themselves been tricked. Let an ambulance call be sent in, and before the surgeon can alight from the rear seat of the vehicle, a motley crowd has closed in around him and he can hardly find standing room. It is always necessary to pick up a policeman when an ambulance is going through certain sections, otherwise a surgeon would have little chance of attending to a case owing to the morbid and intense curiosity of the following crowd, and the agitation outside the immediate circle where the injured patient may lie. A free fight is not an uncommon thing to gain a vantage point, and it often requires several policemen to clear the way from a tenement doorway to the ambulance so that an afflicted or injured person can be carried out on a stretcher. These occasions are common enough in the tenement quarters, but it is always a signal to "stop work and look," then windows go up all along the block and out pop the heads of those who could not possibly find standing room down in the street.

A fire engine under way is the general alarm for a jubilee, and a bird's-eye view looking down from a tenement house roof or other tall building, the engine and street below reminds one of a comet with a long tail of human sparks — a few people following the engine closely, and the trailers broadening out to both sidewalks, but all frantic in the attempt to follow the engine and be in first. Then of course the quickly formed fire lines force them back to a safe distance, where they will stay from a few minutes to all day, idly watching instead of attending to their own affairs.

The police assigned to duty in the tenement quarters have many difficult problems to contend with. As far as possible they must be peacemakers and dictators, patient, good readers of human nature, and possessed of considerable ex-

perience in handling all sorts and conditions of men. It takes but a spark to start a flame of prejudice against some offender, and were it not for the timely interference of the police at all times in the alien quarters, the mob would take things into their own hands and trouble would be the result. The police stations in the tenement quarters are always busy. Nothing in the criminal code escapes them, from petty larceny to murder, for the tenements often shelter the breeders of crime, and in densely inhabited sections police vigilance is constantly necessary to ferret out the "fences" of thieves, the headquarters of gangs, the retreats of confidence women, and to keep down the crime and vice that is always ready to crop out in these localities.

Public schools, the educational alliances, missions, trade schools, public parks in the overpopulated districts, and the advantages afforded by pure milk stations, free ice depots, the charities department, and privately endowed institutions, are doing a great deal to mitigate the evils in these quarters, but abreast of this constant fight for better conditions is the rapid rate of growth and the contention with ignorant aliens in requiring them to conform to city ordinances and the laws of our country.

The extremes of weather are always hardest on the people of the tenements, and when the humidity and heat rise to the nineties they are subjected to great suffering. Some years ago, when the mortality was high, before the time of the Strauss pasteurized milk stations, the free ice depots, and the many other beneficial agencies which the poor now enjoy, the lack of proper breathing spaces led the city to purchase whole blocks, raze the old buildings on them, clear the ground, and lay them out in the small parks that are now to be found where the population is thickest and the needs are the greatest. Not, however, until Jacob Riis, the once immigrant boy and tenement dweller, had kept at the city officials and gave the scheme wide publicity through the daily papers and local weeklies. For Riis was a newspaper man, and his headquarters were close to police headquarters in Mulberry Street, where he kept in touch with the pulse of the city's lowly, the under-

current of the populace. Riis was strong in his views and sound in principles, and while others took up the cry for the sufferers in tenements and congested quarters and were credited with the results, Riis was at the bottom of it all. River swimming baths for men and women; the public baths maintained by the city; recreation piers built over long wharves that extend out into the rivers; roof gardens on large tenement house tops where children can play throughout the day far above the hot streets, and where they can sleep at night under awnings; free medical treatment in dispensaries and by the department of charities; and many other benevolent features of today go a long way to encourage and relieve the irksome life.

The great mass of tenement dwellers live and die in oblivion. They seldom rise above the surface. The potter's field holds thousands upon thousands of unnamed graves. Their occupants slipped quietly out of the tenement world, and their going created not so much as a ripple on the surface of the city's life. But there are those who leave the slum behind, who, through the help of some mission, educational alliance, or other good influence, wake up to the fact that they can be somebody if they try. The influence toward the right path, the pointing out of the wrong one and its ultimate results,—these have been the starting points to which many men today owe their success. Numbered among the representative citizens of New York there are many who can look back on their childhood days as having been spent in the tenement quarters, and down in Wall Street there are men who can sign their checks for thousands, who as boys sold papers, blacked boots, ran errands, or performed other menial services, while living in tenements. It is to bring out men of this class—the class that help others in the position they were once in—that urgent and energetic work should be carried on in all tenement quarters. There is as good material there as elsewhere, but through lack of the helping hand, proper environment and inspiration, it all too frequently is lost. Let us rather look upon the tenement districts as missionary fields of supreme importance.





## Dr. Clough and His Work

By Howard B. Grose

### II



YOUNG Clough at Burlington University found himself in a thoroughly religious atmosphere. He was given a room with two hard beds, two plain tables, two hard chairs, a washstand, a bookshelf, and a stove; also a roommate who was a student for the ministry, and had the habit of reading a chapter in the Bible and praying with his roommate every night before retiring. (This was A. D. McMichael, "a good, honest fellow," who was later for many years a faithful home missionary on the Pacific Coast.) "McMichael took it for granted that I would join him in reading the Bible and praying, but there he was mistaken. I told him frankly that I was a skeptic, but if such was his habit to go right on, adding, 'I guess I can stand it if you can.' . . . I felt quite free to say to him that I had no use for this sort of thing." But Clough could not escape his environment. He was happy in his social surroundings. He went to President Allen's Bible Class, as the President asked him to do on his arrival. There was one personal touch. Then Deacon and Mrs. Hawley invited him to their home, and "Mrs. Hawley mothered me." There was another touch, and most effective. Christian hospitality and kindness and the spirit on all sides soon thawed his skepticism. Christian fellow students attracted him by their type

of sterling character. Then came the Baptist pastor to cap the climax. This was Dr. G. J. Johnson, strong pioneer, originator of the college, and a natural leader. "I listened to his preaching Sunday after Sunday, and I heard nothing in the way of compromise. It was the pure gospel—Christ and him crucified. And Pastor Johnson held to the old-fashioned idea of conversion as a new birth. He was a stanch Baptist, too; Baptist teachings and Baptist democratic principles were dear to him. He expounded them often and fearlessly. I heard him, and I could not deny that if my skepticism must go, then here was what I wanted." Sometime we shall give the story of his conversion as he tells it, but cannot do so now. He could not resist the influences which surrounded him, and after some weeks yielded to the pressure. The students had already picked him out for a preacher, and told Pastor Johnson so. Clough was baptized Feb. 11, 1858, in the First Baptist Church of Burlington.

The panic of 1857 swept away his hard-earned money, and he was thinking of going to work again as surveyor, when the Iowa Baptist Education Society came to his aid, providing him tuition and room rent, and for months he lived "on graham bread, a little butter and apples." Some of the professors suspected he had not enough to eat, and one of them invited him to take meals and pay for them by sawing wood and doing a little work about the house. The work was a mere excuse invented by Prof. Marston's wife, as Clough saw, to shield

his pride and make him feel free to eat with them. All the difficulties met in obtaining his education had their effect when, amid great opposition, he tried to provide schools of every grade for the native Christians in India, and was obliged always to reckon with their poverty. Working in vacations, teaching, and doing double work, he clung to college. Meanwhile he went into the factory section of the city and gathered the children in Sunday school, and got his first taste of missionary work there.

#### A MISSIONARY PASTOR MEANS MUCH

And now note what a missionary church and pastor mean to the Kingdom. It would be hard to find a more significant testimony than this which follows:

"There was a good deal of missionary spirit in the Burlington church. Two large maps of the missionary world were hung one on each side of the pulpit. Pastor Johnson used to say, 'Clough had those to look at.' He gave a missionary talk once a month. Then he called Dr. S. M. Osgood to Burlington for a missionary address. For some years a missionary in Burma, he was now district secretary in Chicago for the American Baptist Missionary Union. On the morning after his address he visited several of the young men in their rooms at the college, including my own. I was in the same room where I was converted, and where I received the call to the ministry. Now Dr. Osgood came in, and bore himself with the saintly grace of a messenger, bringing a call to life's service. I felt greatly drawn to him. In later years I loved him and he showed me a father's affection. I was reticent; I did not say much. But when Dr. Osgood left my room I felt inwardly committed to become a foreign missionary."

Then came the Civil War, and Clough wanted to enlist, but further volunteering in Iowa was stopped just then, and providence had other purposes for him. He

married Miss Harriet Sunderland in August, 1861, finding that she too had been drawn toward the foreign field. He took his senior year at Fayette College, graduating in June, 1862, choosing for the subject of his graduating oration, "Skepticism in its Relation to Philosophy." With his college diploma in his hand, he says, "I was no longer free to use my education for the career which I wanted (that of lawyer and politician). I felt bound over in mind and spirit to a career not of my choosing. As I look back I think it all had to be that way. The Lord Jesus was shaping my course, and he makes no mistake."

#### COLPORTER AND SCHOOL TEACHER

There were strange turns, however, before the final appointment to the foreign field came. First there was a year of public school teaching in which the young couple both took part. Then there was a temptation to enter public life. A defeat saved him from that career, and he learned afterward that a Baptist minister had prayed for his defeat. He did not doubt that the prayer had been answered. In his extremity he turned to Pastor Johnson, who had become a district secretary of the Publication Society, and whose first official act was to get an appointment for Clough as a colporter in northern Iowa. "The hand-to-hand labor among the people prepared me for the village visiting in India." He says he was happy as colporter, but knew all the time that he was working his way through a transition period, and never lost the feeling that the way to the foreign field would open. The principalship of a collegiate institute was declined, under this sense of duty. Then he went to Davenport to hear an address by Dr. William Dean, missionary in Siam; listened to his appeal for an assistant, and wanted to go with him. At an association meeting he met Deacon Giles Mabie, who heard his story and said, "This is all plainly a call from God." Then occurs this interesting note:

"His nephew, Henry C. Mabie, from the time the deacon and I rode over the prairies together, heard him speak of me. It formed his first direct contact with foreign missions. Thirty years later the

nephew and I stood side by side in a great work for foreign missions in our denomination."

At Dubuque Clough sat down on a pile of

his church that morning he helped to pick out a workman for India," comments Clough, and adds: "Dr. Warren heard of me in my humble calling as colporter. It



JOHN E. CLOUGH (1873)

*"A strenuous term of service had come to a close. West and East had met. The impact had changed the lives of hundreds, yes, thousands of people. A new standard of living had been given to the outcaste community of that region. To many Christianity had brought 'not peace, but a sword.' On me, too, those years had left their mark. I was in a sense made over new. In many respects I was not the same man who landed in India seven years before."*

Courtesy the Macmillan Company, Publishers.

lumber with Rev. John Fulton, who was purchasing it for a meeting house in Independence, and told of his call. Fulton knew Jonah G. Warren, the great-hearted secretary in Boston, and wrote to him. "If he failed to pick out much lumber for

was the beginning of a strong allegiance that held us till death."

ACCEPTED BY THE BOARD

It was on August 2, 1864, that Clough made his appearance in Boston, and met

the committee. "I was sunburned, my hands hard and brown with harvesting. I had a slight surveyor's stoop. My black alpaca coat was country cut. Yet Dr. Warren received me with all kindness; and from the time of my first meeting with him I felt that I could do anything this man asked of me. Nothing ever changed this feeling." That was the quality that made Dr. Warren a great secretary. He drew out the best in everybody. After an hour's talk, Clough was committed in mind to becoming a missionary to the Telugus. The place he had applied for with Dr. Dean had been filled, but Dr. Jewett needed an assistant. Looking at it now, we can see how this was providential. Clough knew nothing about the Telugu Mission. Only two years before, the Mission had been saved, and the Lone Star had caught the imagination of the denomination.

That August day Clough came before the executive committee, told them of his conversion and call to the foreign field, and his willingness to go wherever he was needed most. A few minutes later Dr. Warren announced to him his appointment to the Telugus, to work with Dr. Jewett.

Clough returned home to face the opposition of most of his family, his brothers regarding his action as insanity. One sister sympathized and later went out to his field; and his widowed mother gave him her blessing. It was a great thing then for a foreign missionary to go out from a western state, and Iowa Baptists ordained him and furnished the outfit. There was a missionary mass meeting in Burlington Nov. 19-20, and early the next morning the departure had to be made, in response to a telegram from Boston. A farewell meeting was held in Tremont Temple, and on Nov. 30, 1864, Dr. Jewett and Mr. and Mrs. Clough sailed on the *James Guthrie* for a four months' voyage to India.

### III

#### ON THE FIELD

On this hard voyage Dr. Jewett had ample time to acquaint Clough with the romantic and pathetic history of the Telugu Mission. The story as told in this book

is full of interest, and should be read as a feature in a missionary program. By the way, there are a dozen passages that should be used in this way. A fascinating series of readings can be selected that will thrill audiences and awaken new interest in missions. Clough's conversion is one, and "Prayer Meeting Hill" is another.

The apprentice life in Nellore, in which the colporter habits came into play, is interestingly described. His first convert, Lutchmiah, came within a few months and from that time baptisms were frequent. He expected conversions and worked directly for them, using John 3:16 the moment he had learned it in Telugu, and writing a little tract entitled "Where are You Going?" as his first effort. He was full of enthusiasm. He followed Dr. Warren's wise advice to "break forth on all sides; move among the people; get hold of them; draw them to you." This fitted his active temperament. He simply had to bring things to pass.

The planting of the station at Ongole, which was to become the scene of the most remarkable revival in missionary history, forms a chapter full of testimony to providential leading. When the departure came from Nellore, Sept. 12, 1866, well may the missionary say: "We did not know that in another thirteen years the Ongole church would number thirteen thousand members. We only knew that we were stirred to the depths." We have a chapter devoted to Rungiah and Periah and the other destined leaders of the mass movement that made the Lone Star Mission known the world around. We see how Dr. Clough shaped mission policies with a master hand. He was recognized as one of the ablest administrators by the British authorities, and he inspired fear in oppressive local rulers and respect in all. Often he had to take stern measures to protect his native converts, and occasionally he assumed magisterial powers which perhaps he lacked under a strict construction. The people thoroughly believed in him, and his word was law to them. He occupied a unique position and yielded mighty power for good.

#### A MADIGA MISSION

His efforts to secure education for the



natives, and his school policy at a time when education was looked upon with suspicion as not a legitimate part of a missionary's work, afford further insight

was not to impose western Christianity with all its forms upon the people, but to bring them to Jesus, and let salvation work itself out in them. He gave up trying to



THE FORERUNNER OF A MASS MOVEMENT TOWARD CHRISTIANITY

*"Yerraguntla Periah was a personality; a man with a spiritual history. He had taken more distinct steps in his religious experience than falls to the lot of most white men to take. . . . His request to me was practically that I should let this Christian movement go in the channels formed by Indian movements of spiritual significance. . . . I loved that man. He never in all the years failed me. . . ."*

into his wisdom and courage. He used every means to inform himself about the people and their needs; "began to think with the people and to live with the people their lives." He had to see through Indian eyes, to be patient and sympathetic. He came to realize that the true way

change the communal life, and sought to introduce into it the Christian principles. The Brahmans said as a reproach, "Clough has converted all the cattle-thieves of this region." As whole villages were converted it was possible for the Christians to live without persecution. There was a hard

struggle to hold the Brahman boys in a school with outcastes, and defeat cost the Mission much in the way of developing leaders. The Mission became one of Madigas, or outcastes, and Dr. Clough accepted the situation as of divine ordering. His account of the experiences through which he and Mrs. Clough passed at this time is thrilling. There is a wonderful selection for a reading on pages 132-134.

#### THE MARVELOUS INGATHERING

Once the decision was made and doubt gone, the converts began to come by hundreds. We cannot recite here the events of that period beginning in 1869 and finding its highest point in 1878, when on one July day 2,222 were baptized, making 3,536 in three days, and 8,691 in all from June 16 to July 31. This news, when spread abroad in America, did more to change the attitude toward foreign missions and to awaken interest than anything that had previously happened. The Sunday schools were touched for the first time; it was missionary training for the rising generation.

So we follow on, through Dr. Clough's returns to this country, to plead for reinforcements; his development of the field where such marvelous results had been achieved; his changing views of administration and organization as the years passed. He believed he was guided divinely in the course he took. He had to help the people through storm and famine and persecution. How his physical strength held out is beyond understanding. He explains his attitude concerning self-support, and why he could not do other

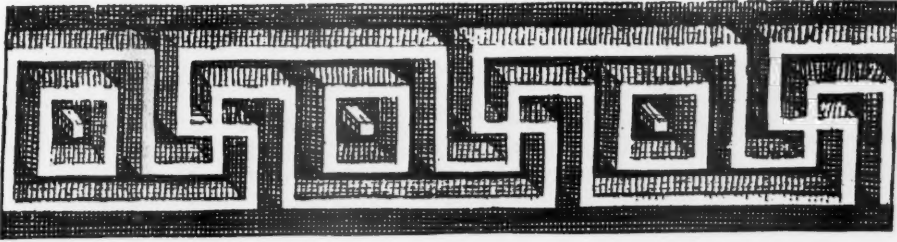
than he did. For example, he says he could not preach to a crowd of hungry people. First he had to send them to get something to eat. "If I went too far in this I cannot say that I now regret it." He adds, "This might have been less pronounced in me if I had not endured poverty during our pioneering days in America. I never forgot how it felt." There was, however, an Ongole method of self-support for the native workers which he says justified itself abundantly.

#### THE CLOSING YEARS

His first serious breakdown came in 1890, the same year of another great ingathering, over 6,000 being baptized. From the sunstroke he never fully recovered. He came to America again in 1891 to gather recruits and funds, succeeding greatly. His wife died in 1892, and two years later he married Miss Emma Rauschenbusch, who wrote this story, and cared lovingly for him during the closing years of his life. After his retirement from Mission work in 1905, they came to Rochester, N. Y., where he fell asleep on Thanksgiving Day morning, Nov. 24, 1910. At his wish, he was buried in Newton Centre cemetery, where rest the remains of Dr. Warren and Dr. Jewett, and, with only a narrow path between, those of Dr. S. F. Smith, whose song "Shine on, Lone Star," did much to save the Mission that afforded Dr. Clough his field of wonderful service. He was a great apostle to the heathen, and his memory will ever be fragrant in the Telugu land. To read the story of this life and work is to receive impulse and benediction.



BAPTIST MISSION HIGH SCHOOL IN ONGOLE



## An Imaginary Conversation in the Board Rooms

CAUGHT BY THE WIRELESS EDITORIAL DICTAPHONE



HE Traveled Layman entered the office of the Secretary and began at once: "Suppose of course you're greatly delighted at raising those debts!" "Yes, indeed, it takes a burden off and makes better work possible." "Well, you're going to plunge right into another debt, aren't you?" "I hope not, but of this year's outcome we can't be sure till the books are closed."

"Well, I came in to say that if there is another debt I am going to draw out. This isn't business and I won't stand for it."

"Quite so. I feel that way myself. In fact, I have some proposals ready to make to the Board in connection with the next budget that will go far to correct matters and make debt unlikely."

"Glad to hear that. That sounds new and businesslike. But how are you going to do it? You can't make the people give more than they want to."

"No, that is not the idea. We must not ask them to give so much. In other words, we must cut down our budget."

"That's right. Now you're getting at it. The budget has been swelled above the giving capacity."

"You don't believe that, do you? You mean beyond the willingness to give."

"We won't quarrel about terms — the result is the same. We are spending more than we can get."

"And my proposal is that, since we must cut down somewhere, and we have already pared the missionaries down to the discouraging and distressing point, we simply begin to retrench by dropping our missions in India."

"India! Why, you don't mean the Telugu Mission, the 'Lone Star,' the field where they baptized 3,000 in a day — where Clough was?"

"Yes, that is South India."

"Well, I can tell you the denomination wouldn't stand that, not for a minute. Why, that is preposterous."

"But we've got to cut down the budget, and that Mission can go on alone much better than some others; and then the self-support that you talked so much about last year can be tried out there."

"Nonsense; it won't do. You'd never hear the last of it, and might as well go out of business at once."

"Very well, I'll change the proposition. If you think it wiser, I'll propose that we get out of Japan."

"Japan!" in a high voice; "at this time, when we've got to do all we can to keep on friendly terms or find ourselves run out entirely in our trade."

Why, of course we can't leave Japan now. We might as well declare war at once, for the missionaries have saved the day for us so far."

"That's true, but what can we do? I have no particular choice, and I'll make it China, then."

"Are you crazy, man? China! Why, I was there myself and saw how the doors are all open to our missionaries, when they are shut to other folks. China is the biggest missionary field in the world to-day, and we ought to have ten times the force we now have there. Don't talk about China, unless you want to take men from somewhere else and put them in there."

"That's the way I used to talk, until you and the others like you said so much about running into debt that I saw it was no use, and we must do instead of talk. We haven't a mission that isn't undermanned at present, and we are working our missionaries to death and denying them aid and the tools needed to work with. I have come to see that it is criminal to let things go on in this way, and that we might far better lop off a whole country and put the balance of our work in proper shape, and keep out of debt. So I don't see but it must be one field or another, and you can take your choice."

"I won't make any choice. The Baptists wouldn't listen to any of these proposals. Just go up to the Convention with a proposal to drop China and see what would happen."

"I know very well; and I know, too, that debate however impassioned and resolutions however strong will neither raise the money from the churches nor sustain the missions. It is time the Convention and the denomination faced this matter with something besides resolutions. The Board is helpless; it cannot make appropriations out of fine sentiments or even indignant protests. What can you suggest? We mustn't go into debt, you say, and we mustn't reduce appropriations — what on earth can we do?"

"I hadn't seen the thing in just this light, I confess. Debts won't do, I'm as sure of that as ever, because they wear out the people's patience and get on the nerves. But it won't do to talk about cutting off any of our missions either, because the people won't stand that. As a business man, and I hope one of some sense, I can see only one way out — I rather think we've got to hustle around and raise more money. I'll do my share, Mr. Secretary. And say, don't put in that proposition just yet. Let's put it up to the Convention and see if we can't organize a League of Individual Underwriters — five hundred or more of our laymen — who will help present this matter in a business way to the churches, and then stand back of the Board and see that there is no debt. What do you think of that?"

"I think that if you could bring that about, the churches would rally to it, and we could put the extra men in China and begin to carry on our mission work as though we realized that it was God's work and the noblest enterprise he has committed to us."

"Well, I'm glad I came in. It makes all the difference when we come to understand each other, and look at things from the other man's point of view. I believe we shall see something come of it."

"Amen!" said the Secretary.  
What say you, Baptists of the North?







## His Last Words

By Florence Smith Mason

### CHAPTER V



THE church was crowded to the doors to see the pastor married to Elsie Brown, one bright June day. They made a very handsome couple as they turned about and walked down the aisle; every dainty detail of the preparation had been well done, and the ceremony was joyous, yet a very simple and solemn one. Elsie and her husband felt not only the deepest love for each other, and the anticipation of united service and companionship, but their eyes were fixed on distant lands, where they hoped to find a field for work. There was something unusual in their look as they left the church; the people felt it, and there was not so much chattering as sometimes happens. The Hatford Church sat back and congratulated itself upon its prospects for a long and satisfactory service, and very prosperous times. They did not know that Ford had the answer to his application to the mission board safe and sound at home, and that his time here was very limited. His destination was to be Assam, a province of India, and his work to be among a mountain tribe that had forty years ago been head-hunters, but

now clamored for education; and the opportunities for work among them were only limited by the lack of men and money. In a few days he would tell his people of his decision.

A short trip away, and the young couple were back and settled in the house where Ford had boarded. Everything was, of course, but temporary in Hatford, for he was about to pack his goods for the foreign field. How he enjoyed his work here these few weeks; how his preaching appealed to him; and sometimes it seemed as if he were being tried once more, to see if he would give up his foreign field and remain here. But if he had wavered a hair's breadth, Elsie would have kept him to his purpose. Her heart glowed with delight and her face shone with the happy consciousness that she was following her Lord. Two such spirits were bound to move the whole church, like the leaven that leavens the whole lump, and there was a stirring among the people; some were coming forth to seek admission to the church, and others were shaking their dry bones and entering once more into its activities. The Harpers were now a factor in the working element of the church and both of them were faithful in all their duty, and urging others to follow. God was moving on their hearts, and the prayers in the mid-week service showed that the Spirit was in their midst.

At an evening meeting, Ford announced his plans for the future, after a long talk with his deacons and trustees. People almost gasped, and thought they dreamed; but one look into the pastor's face was assurance enough of the truth of it all.

Ford had said to them: "And now, my dear people, I must tell you that I shall not be long with you, for I am pledged to service in Assam, India. I have enjoyed these two years with you beyond expression; your kindness to me and the congeniality of the work have made this service a dream of happiness, culminating as it has in my marriage to one of your own members. Together we hope to undertake work for the Master of us all, where we feel it is greatly needed, and few are willing to go and there is little to support them. I had planned to settle down and enjoy all the delights of a happy pastorate here at home; but the Spirit of God has been striving with me all these months, and finally I had to yield; there are scores of men who will be glad to take my place here; there is none to fill this need in Assam. I am confident that as we work while you sleep, we shall have your earnest prayers back of us, and together we shall carry out His last words, 'Go ye into all the world and preach the gospel to every creature.'"

Mrs. Billy did not often speak, but she could not refrain just now, and she rose and said, "Naturally, this announcement means a great deal to me, and to my family, and yet I just want to tell you all that I was never happier than I am this minute. I am not ignorant of the long separation from my daughter and my son, which I must anticipate; but the honor of having them at the 'firing line,' where people need to know this message of salvation which means so much to us, is the greatest honor I have ever had. And I hope you will all stand by and encourage and stimulate by your prayers and your enthusiasm these ambassadors for Christ."

Mrs. Billy had hardly sat down when Deacon Wood arose. He was the senior deacon, a man of large wealth but close propensities, and his gifts had been very meager. There was a new look in his faded eyes just now, and his lip trembled, not with age but with feeling, as he said:

"I have recovered a little from the shock of the announcement as it was made in the deacons' meeting an hour ago, and I have had time to do some thinking; I want to ask the pastor some questions and then I want to make a proposition. Will you tell me what it costs to outfit a missionary and his wife, and to pay his passage to his field, and to insure his salary for a year?"

Mr. Ford replied: "The outfit is four hundred dollars, the passage for two is seven hundred dollars to India, and the salary one thousand dollars a year."

"Well," said Deacon Wood, "I think I should get more good out of my money by assuming this expense than any other way I can think of. To have our pastor still our pastor on the field, working in our stead among those people so lately head-hunters, I think will quicken this whole church, and I want to assume this two thousand dollars just now, and pledge to pay the salary for your first term of seven years' service on the field. Perhaps God in His goodness will forgive my past stinginess, and use my gift for His glory and for my salvation. I shall miss you both, dear pastor and your bride, but I can shut my eyes and see you at the front carrying out His command, and my old heart glows with the thought. I say God bless you both and keep you for a long and happy service for Him out there, and through you may He work a deep work of grace in this church. I have been converted, and I thank God for it." And he sat down.

The meeting lasted a long time; many expressed their love for their pastor and his wife, and the shock at their leaving; but bade them godspeed; and finally Ford had to interrupt and close the service. Nothing had ever moved this cold and stately church like this, and it seemed as if it might be but the beginning of a great awakening in Hatford. Old Susan sang her doxology, and thanked God for His answer to prayer; but she had wanted to have a little share in this outfit and salary. However, she was so loyal and true that she rejoiced that God had moved the heart of this old man, and that the blessing was to come to him. Her benediction on these two new workers was fervent and sincere.

Preparations went on apace, and the women of the church sewed hard and fast to send forth their little bride well outfitted for her work. As they sewed they talked; and Elsie, having primed herself about her new field, could answer questions and give facts that surprised them.

"These people have come into the church ten thousand strong in forty years, and now five thousand hold their membership in seventeen self-supporting churches; and there are 125 primary schools dotting the district, as large as Rhode Island; and a school of 375 boys and girls at the station which Mr. Ford would undertake to conduct. And last year there were 453 baptisms among these people." She told stories that had come to her from private letters,—of the struggle of boys to work their way through school; of wonderful answers to prayer for help for them; of the work in the hospital for these needy people, and of the beautiful Christian character of some. It almost seemed as if they could see these dusky folk who were to be the flock of their pastor and his young wife. And when Ford procured photographs and gave an illustrated lecture, the church received an inspiration born of comprehension that this work was given *them* to do. These were happy days in Hatford, and welded strong bonds between pastor and people.

Inquirers came steadily to the pastor's study, and confessed a love for the Master and a desire to have a share in this happy work. Fifty young folk were added to the church those summer days, and their ardor and optimism gave great impetus to the church activities. Each one wanted to know more and more about this place the pastor and his wife were going to, and about the people. The enthusiasm took the form of gifts for the school out in Assam, and they soon felt not only a responsibility for this work, but also a deep fondness for the people for whom they worked and prayed. A share in the school cost fifty dollars, and the women soon raised that; and finally, when the fire burned so brightly that there seemed no bounds to their zeal, they proposed to support a woman on that field, a teacher, who should be sent to lift the heavy burdens of the workers there, and to enter

upon the mission work as their special substitute. Some of the former "bridge" money found its way into this channel, and a large share came from Mrs. Harper's kitchen, where old Susan grasped the opportunity for another representative out there.

No one but Mrs. Billy knew just who was the friend who gave \$250 of the salary of this new worker in Assam; but God knew, and the happy cook kept steadily at her business, praying as she worked.

Time passed rapidly that summer and brought September in its train. A personal gift from Deacon Wood had made it possible for the Fords to travel a little in Europe en route to their field and so they started before the party. As the time drew near for closing up his pastorate, Ford and his wife had many a keen pang; the ties were strong and binding, and personal pleasure would have been satisfied to remain here and work. Especially now when the church had been so thoroughly roused and quickened, it was a delight to minister just here. But down deeper than this was a strong sweet peace, a consciousness of God's leading and His blessing, and they would not have exchanged these for any other blessing He might give. Elsie was filled with ecstatic joy at the thought that she was to give her life where it was needed so much; the letters of welcome from the station where they were to locate were proof in themselves that the demand for workers was imperative, and she knew she could somewhere find scope for her talents. So they worked together in their preparations for departure, and at last the boxes were shipped and off, and only personal baggage remained. Bookings were made and the time came for final things.

Ford pondered much over his farewell sermon; he was anxious that it should be one that would stir young hearts to more devoted service, perhaps to foreign service if God willed; and for the older people, that it might help to keep burning this bright flame of devotion which burned so brightly just now. And his mind kept coming back again and again to Christ's last words, "Go ye into *all* the world, and preach the gospel to *every* creature"; and finally he took it for his text.

(Concluded next month.)



### Look Out and See the Triumphs



AT such a time as this, when in all Europe civilization seems to have broken down, the triumphs of foreign missions stand out with all the greater distinctness and serve to inspire faith and courage.

Here are achievements that cannot be doubted or gainsaid. Here the Gospel can be seen at work as the power of God unto salvation. Here Christianity can be followed as it works its transformation not only in individuals, but in villages, in communities, among tribes and peoples. Take this strong grouping of the triumphs of Christian missions from the *Outlook of Missions*, and let it obliterate from thought the failures to hold professedly Christian peoples to the Christian principles:

In 1800 there were less than 100 missionaries; to-day, 24,000. Then, there were only 65 translations of the Bible; to-day, it is within reach of people speaking 500 tongues and dialects, and is made accessible to more than eight hundred millions of the human race! Then, there was no missionary doctor or hospital in the world; to-day, there are more than 675 such hospitals, treating annually many millions of patients. A century ago there were few mission schools; to-day, there are nearly 30,000, with more than a million and a half students. A century ago there was not a Christian in Japan or Korea; less than ten in China, and

only a few thousand in India; to-day, there are about five million Christians in these lands.

Glorious as have been the results of foreign missions, they are but the beginnings of a grander work in the days before us. The cry of our day is for a wider vision. God is calling us into a larger sphere of service — "*Into all the World.*" There has come to us in these latter days a golden opportunity. What Christ is to us, we have the privilege of giving to the men and women who know Him not. With the wider vision and the larger sphere has been given us the men and the means whereby to accomplish our world task. Shall we rise to the vision and prove faithful to the trust?



### A Great Achievement

#### THE debts have been raised!

Once more the missionary societies have been lifted on to solid ground. Undoubtedly it was the spirit engendered by the centennial celebration of our missionary organization that made this great debt-raising possible. The gift of Mr. Rockefeller was also the essential factor. The condition attached to the second fifty thousand dollar offer served as a spur and enabled the committee in charge to carry on a successful campaign. There should be great thanksgiving and rejoicing, for this achievement means more than can be told to the work on the fields at home and abroad. Failure would have been crippling to a degree not to be contemplated with composure by those who know how depressing to the



missionaries a debt is, since it means that their appeals for reinforcement and added equipment and adequate means to carry on their work must go unheeded. Success will hearten and help at a thousand points, and inspire workers everywhere with new zeal and hope.

It is most fortunate, too, that the contributions for the debt do not seem to have been made at the expense of the present year's giving. Up to date there has been no falling off as compared with last year, rather a slight advance, although this probably simply means that some churches under their new system are sending in their contributions earlier than usual.

But what of the future? Must we pass from one debt into another? That is the grave question which the Boards have to face. That is the issue which presents itself to the churches for answer between now and March 31st. So long as more than one-half of the total contributions do not come in until the last month, it is impossible to calculate with any certainty as to whether there will be a debt or not. The one thing certain is that only undiminished effort and faithfulness on the part of churches and individuals, with no lessening of the usual gifts by reason of special war relief funds or business depression will make it possible to come out with a clean balance sheet.

This is the first, and the immediate and pressing duty. As for the next year we believe that the Societies, in making up their budgets, will use every possible endeavor, without sacrificing the missions, to bring the total appropriations nearer to the amount which the churches may reasonably be expected to give, thus reducing the probability of debt to the narrowest margin consistent with the maintenance of the missions. This work must always be one of faith, and conducted to a certain extent upon faith. But on the other hand, it is a poor policy to go ahead

on a faith that has been proved to be without a reasonable foundation, and continue to lay out expenditures on a scale not justified by past or probable receipts.

Meanwhile, let us hope that this year's results will spell neither debt nor retrenchment but ability to meet some of the urgent demands for the reinforcement of depleted and disabled forces, whose cries for help come from nearly every one of our mission fields.



#### An Appeal for an Adequate Oriental Policy

THE awakening of Asia and her rapid acquisition of important elements of occidental civilization inaugurates a new era in world history, in which Asia is to play a new and increasingly important rôle. Whether that rôle shall be one of peace, goodwill and mutual cooperation, or one controlled by increasing suspicion and fear between the East and the West, will depend largely on the attitude of the western nations themselves.

It has seemed to many of our citizens who have become familiar with the questions raised by this more intimate and ever increasing contact with the Orient that the United States might well adopt a more adequate Oriental policy. We are in hearty accord, therefore, with the action proposed by the following resolution:

*Resolved*, That the Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America, urges upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned; and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

This Commission is composed of

leaders such as John R. Mott, Dr. Charles R. Brown, Dr. Charles R. Henderson, Bishop E. R. Hendrix, Prof. Jeremiah W. Jenks, Dr. Frank Mason North, Dr. Robert E. Speer, President George E. Vincent, and Rev. Sidney L. Gulick. It is essential to our national interest that the question of immigration should receive a much more careful and thorough treatment than has yet been accorded it. Politics must be kept out of it, if anything worth while is to result.



#### **The Great Revival in Korea**

It is told that the Korea revival, which transformed that country, began in the meeting of two godly women in the northeast of Korea, one a Presbyterian and the other a Methodist, to pray for the outpouring of the Holy Spirit upon the missionaries. Soon afterwards a few missionaries were impressed to arrange for a week's Bible study together. One was asked to prepare three talks on prayer, and this led to heart-searching which finally led the missionary to confess to the local church that he had himself come short in faith and appropriation of promised power. Then the Koreans before him saw what conviction and repentance mean in actual experience. It was not long before sinners began to confess, and the coming of a Scandinavian evangelist introduced the work of grace that lasted over three years, and made Korea Christian to a remarkable degree. Bible study and prayer are the two factors emphasized. They are as fruitful in Burma as in Korea, and as essential in America as in Burma.



#### **Wronging the Crow Indians**

The facts are creeping out through a Congressional investigation which seems desirous of concealing part of them, that the Crow Indians are being shamefully defrauded of their lands and rights. It is said that while

they have the sum of \$900,000 in bank, individual Indians have suffered starvation and others are in want. Land sharks are getting their lands by illegal means, and collusion with some of the agency officials is hinted at. It does seem as though this government of ours ought to have ability and honesty enough to set up a bureau competent to manage the affairs of the 300,000 Indians who are kept as wards and yet denied protection and honest management. If it were not for the outsiders who through friendship seek the welfare of the Indians, they would have little to hope for. But we still look for a day when the President and Congress will take this matter in hand and see to it that this century-long scandal is brought to an end.



#### **India after the War**

It is likely that the war will have after-effects of great moment upon India. The people of that British dependency have thrown themselves with fervor and zeal into the war on behalf of the Empire, and by the bravery of the men and the fine spirit of loyalty England is being placed under obligations of the deepest kind. It is intimated by Indian leaders that after peace has come, India will expect to be accorded a different treatment, which will make it possible for her to educate her people and prepare them for self-government, so that India may become a part of the British Empire on the same terms as Canada and Australia. This would satisfy the Indian unrest and be worthy of the century. What such a result would mean for our missionary work cannot be foretold, but it is certain that the missionaries are recognized by Hindus and Moslems alike as unselfish workers who have brought great social reforms to India and wrought great good for the most needy people. In any uplift of India Christian missions would seem to have a most important place.

## NOTE AND COMMENT

¶ What a sermon in a sentence is that saying of the lamented Dr. Maltbie Babcock: "When, instead of saying, 'The world owes me a living,' men shall say, 'I owe the world a life,' then the kingdom will come in power."

¶ The Three Years' Evangelistic Campaign seems to be carried on in earnest in Japan. *Gleanings* says this great union movement, which promises to be epoch-making, has sprung from the hearts of the Christian Japanese, who see in it the cure for Japan's present moral condition. While thoroughly organized, there is an unusual dependence upon prayer. Reports from meetings already held are encouraging, and the attention of officials and the higher classes has been arrested. Audiences have been exceptionally large and efforts to secure immediate decisions have met with good success. The local churches are urged to do follow-up as well as preparatory work. Is not this the year to begin such widespread evangelistic campaign in our own country? Then we might indeed be getting ready to help the warring nations by and by.

¶ To show what an opportunity there is for educated Christian Chinese, Prof. Paul Monroe, of Columbia University Teachers College, said on returning from his visit to China that in one province the Chinese Commissioner of Education expressed his willingness to employ a thousand Christian Chinese as teachers if he could only find them. Our mission schools ought to be furnishing them. But where are our schools that can do it?

¶ That is an apt phrase which a Congo native evangelist used in a sermon. Saying that salvation does not consist merely in believing in Jesus, but that after one believes he must work out his own salvation, a boat was taken as illustration; the man in the boat must paddle to reach his destination. Then the preacher credited Jesus

with the words, "Whosoever has a boat, let him have a paddle also." "To him that hath shall be given" had caught his consciousness.

¶ The American Board was asked by the Province of Shan-si in China to take entire charge of a large section of its public school system, the Province to furnish school-houses and equipment and salaries, and to allow full religious liberty, with the teaching of the Bible and Christianity. This remarkable offer entailed so much additional expense that the Board felt compelled to decline it. Could there be a greater pity or a stronger commentary on what restricted funds mean in the remodeling of a country like China at the present time? Similar opportunities to shape the growing life of a nation are shut to us, for the same reason. What must the Chinese think of our sincerity?

The *Congo News Letter* for September registers the safe arrival of Mr. and Mrs. Moon, Mr. and Mrs. Metzger, and Mr. and Mrs. Rodgers, on their fields. Ikoko workers rejoice in the baptism of 27 men and women. The scene is described as very picturesque: "Holding hands, the long line of candidates walked into the restless water, which threatened to throw some off their feet. To right and left, headlands, jutting out into the lake and guarded by tall palm trees, gave a pleasing effect. On the shore, five hundred natives, clad in European clothes and singing the old familiar tunes to their native hymns, made one forget he was in the heart of the Dark Continent. May there be many such times of refreshing!"

¶ Bishop Brent, who knows the Philippines thoroughly, says that America has there the opportunity to stand by at the birth of a nation worthy of a permanent place in the family of Christian nations, if she pursues a course consonant with the demands of the situation, and seeks not to

rid herself of a difficulty, but to rise to an opportunity and render a service. The higher type of Christianity now found in the islands is due, he says, to the fact that "the Protestant churches have come in, some of them with a Puritan severity, and the whole religious situation has been toned up morally."

¶ A foreign missionary has sounded the right note. During the past quarter century, he says, the cry has been, "Back to Christ." That cry has value, for Christ is the ineffable and the infinite model of all that is perfect in the mani-

festation of God. But there is a better cry from a missionary point of view. It is, "Forward to Christ." Christ, the Captain of our Salvation, like King Henry of Navarre, is far in advance of his army. He is in the van. He calls on all his faithful followers to advance to his position. We can never overtake him in his eager advance for the conquest of the world; but we can devote every energy to pushing towards the front of the far-flung battle line. "The Son of God goes forth to war, who *follows* in His train?"



IT may help us to preserve a calm and charitable temper in time of stress, to reflect that when our earthly task, short at longest, is done, we shall be remembered, if remembered at all, by the spirit we have manifested. If it has been helpful and just and sweet, always tempered by mercy even in its severest judgments — memories of such a spirit will project themselves farthest into the years. The Outlooker has been blessed by reading the life-story of that great and good layman, Samuel B. Capen, whom it was his privilege to know for many years. What is it that perpetuates his influence and makes his memory fragrant? His unfailing sweetness of spirit. He was not a weak but a strong man. He knew how to smite unrighteousness; the enemies of truth and temperance and virtue found no temporizing antagonist in him; but what they did find was a fair foe, always fighting in the open, and always seeking their reformation and salvation. They knew that a heart of love beat in his breast, when he was dealing hardest blows against vice and wrong. The sympathy and vision that embraced the world, and led him to devote the later years of his life to the presidency of the American Board with its wide foreign mission interests, had their source in the divine fountains from

which daily he drank. All men knew that he was what he was because he was a devout follower of Jesus Christ, with the Master's love for men, and an unquenchable kindness that revealed itself in his very bearing, full of courtesy and grace. Thank God for sending such a layman as Samuel B. Capen. It would be a boon to the cause of Christ if a hundred thousand men in our churches would thoughtfully read this biography, which Dr. Hawkins, his pastor, has written with insight and restraint. Few lives have more fully utilized power or better illustrated Christian citizenship and noble manhood.

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The Outlooker had the high privilege recently of attending another of the church services that inspire worship, generate reverence, and influence men and women and children — for there were many of them present — to better lives. The minister was reverent, and his personality dominated. The music was sacred music; the quartet in simple black robes sang as though religion was not a novelty to them; the hymns were noble, exceptional, and it was explainable when a glance at the title page of the hymn book showed that the minister was one of the editors; the



Scripture was made to live; the children's sermon put a great thought — that of the one God who is the God of every nation and every person — into the minds of elders as well as children in striking and lasting form; the sermon brought the church vividly into the light as the place of worship, inspiration and work that has special demands upon its members in a time like this, when attention is distracted from the spiritual and eternal realities. It was wonderful how with a touch the preacher made his sermon inclusive of all the great interests — the missionary (home and foreign both), the social, the philanthropic, showing the world range of his thought and sympathy. There was a fine breadth, and the whole was suffused with the loving and brotherly spirit that was urged upon the church family. The Outlooker left the house of worship with a sense of gratitude; his spirit had been refreshed, his faith quickened, his consciousness of the mission of the church made keener, his mind and heart fortified for the daily struggle. If men only knew what they miss when they fail to go to church! And if all churches could have services as worshipful as this!



Which is another way of saying, if only

every church had just the right kind of a minister! Pitiful that so much depends upon the personality and character of the pastor. But there seems to be no escape from the necessity of leadership. Is the church missionary? Then there is a missionary in the minister. Is the church spiritually minded? Then there is a man of spiritual insight in the pulpit. Is the church at work? Then you may look for a busy man in the parsonage. Is there no club for MISSIONS in the church? Then the pastor's name will not be found on the subscription list, and the great cause of world evangelization will be seldom mentioned from the pulpit. The pastor has to carry a heavy burden. Yes, but the real minister thanks God for that and puts himself under the load; by his enthusiasm attracts helpers, and presently has a contagious life in the church. Then souls are converted; the community takes notice; faith and good works combine to bless all who come within the church's range. Our churches should pray for the ministry that now is, and also for that which is to be. Pray that it may be a missionary ministry, for if it is, no interests will suffer; if it is not, all interests will suffer. A missionary minister will be evangelical and evangelistic, leading an aggressive church honored of men and God.

#### The Testimony of Statesmen

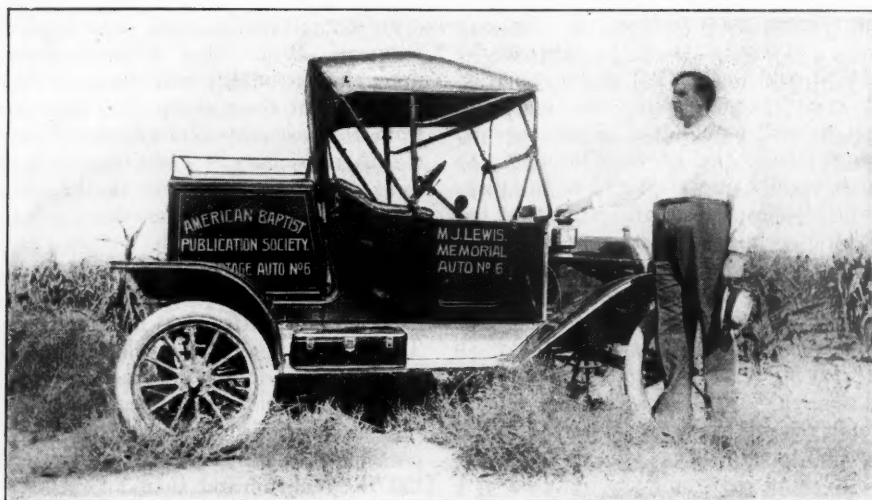
**C**HULALONGKORN, King of Siam, has said publicly: "American missionaries have done more to advance the welfare of my people than any other foreign influence."

Marquis Ito, Prime Minister of Japan, has stated that "Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world."

Sir Augustus Rivers-Thompson, Lieutenant-Governor of Bengal, says: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the saviours of the empire."

Sir Philip Currie, British Ambassador to Turkey, affirmed in 1896, the year of massacre: "The one bright spot in the darkness that has covered Asiatic Turkey has been the heroism and common sense of the American missionaries."

Prince Malcolm Khan, Persian Minister, said: "I have always considered the presence of your missionaries in Persia a providential blessing."



REV. JOHN S. SCHRODER AND HIS NEW MEMORIAL AUTO

## Colportage Work in South Dakota

By Rev. Robert Lincoln Kelley



ON a hot summer's day the colportage wagon "Martin J. Lewis, Memorial No. 21," was making its way tediously over the prairie. It was in that section of the "Sunshine State" west of the "Big Muddy," land of the rattler and the cow-puncher, now both rapidly disappearing. They had reached a creek. Leaving the reins in the hand of his wife, the colporter, Rev. John S. Schroder, went in search of the most advantageous crossing. As he passed around a rise of ground covered with sage bush he was startled to hear the crack of a rifle and was still more disturbed when a bullet whistled through the air in his direction. Proceeding, however, he found a fordable place and was returning when the rifle snapped again, its messenger of lead clipping the brush dangerously near. "Things then," says Mr. Schroder, "began to get pretty interesting and uncomfortable. I waved my hat and shouted precautions to the unseen cause of the trouble."

Surmounting a small hill he discovered

in the bottom round a bend in the creek a rough log ranch-house around which was gathered a group of cowboys. To one in advance of the rest he motioned his intention to cross; returning to the wagon he allayed the fears of his wife and drove down into the creek bottom and across to the rancher's cabin and the interesting group surrounding it. They were a rough lot so far as exteriors were concerned, but beneath the exterior were gentlemen many of them. One approached the wagon and apologized for the shooting, "Say, partner, that shootin's the way we like to try out a tenderfoot, but we didn't know the missus was along." As others joined the group around the colporter, they inquired of Mr. Schroder who he was, what he did, and where he lived. He had shortly before his engagement with the Publication Society established his home in Stanley County, west of the Missouri, a county, by the way, as large as New Jersey. When the section was opened for the homesteader, unfortunately among the land seekers had come a number of clergymen, many of them ex-ministers of a rather undesirable sort, the species that gives rise to that division of people used by some as "men, women and preachers." Mixing with that rough and

ready pioneer people it was not long ere "Long John," as some came to call the colporter because of his stature, ceased to feel himself in an atmosphere of adverse criticism because he was a minister. The evidence of the esteem in which he was held was revealed one night when with the "Sodders" — that is, homesteaders and cattlemen — he was engaged in fighting a prairie fire. Some one said as he approached, "There comes the preacher." "Humph," said another, "that ain't the preacher, that's a man."

It was some months after the incident narrated in the first sentences of this article that the colporter was outward bound from home for a fifty-mile drive, expecting to found a Sunday school amid a group of new settlers. He had progressed some miles upon his way when in the rear he detected a horseman rapidly overtaking him. The horse and rider circled in front and drew up within speaking distance, the horse foam-flecked, showing signs of having been ridden at a furious pace. The rider in chaps and spurs, broad-brimmed hat and bandana neckerchief, was a typical cattleman. "Are you the preacher? Is your name Schroder?" His queries were met with an affirmative answer and the question, "What can I do for you?" "Well, old man Moon croaked last night." The colporter, although acquainted with the slang of the plains, appeared mystified. "Yes," continued the man, "he passed in his checks last night and we wish you to take the funeral. Can you come? We sure would appreciate it." The colporter consented, postponing his trip west, and turned back to his home. The next day with his wife he arrived at the ranch-house of the deceased settler. He had known Mr. Moon well, had only a short time before found him helplessly drunk, and had helped him on his way home. It was a difficult service that faced him, for all in the region knew that liquor had burned out the energies of this man. The ranch-house was surrounded this day with the ponies of the cowboys. One of the men took charge of the colporter's team while he and his wife went in, she to minister with a woman's sympathy to the widow. The rooms were filled with the settlers, the doorways were crowded with the lounging figures of the

men who could not get in. A simple prayer for God's help for the stricken, His guidance for the straying, His presence in the service, was followed by a reading from the Scripture. Then with words which omitted much mention of the deceased, but which dealt with the problems of the living, the help which God gives his creatures in meeting with the ordinary as well as the extraordinary conditions which each life must meet, the need more for a preparation for living than for just death, he faithfully used the opportunity of speaking to those who gathered there that day hushed by the presence of death. "You know," said he, "this man who has gone better than I, the life he led, the man he was; of him I will not speak. I leave his case in the hands of God whom we all can trust to deal with him justly." And so the simple service finally came to a close. As the colporter went out to attend to his team, a number of the men gathered about him and thanked him; many gripped him by the hand. One said, "We thank you for your honest words. We may not seem to heed them, but we appreciate them. We know what has made a fool of old man Moon; booze did it. We may seem to follow his ways, but we believe in you and what you stand for." These are but common incidents in the missionary work of the great West.

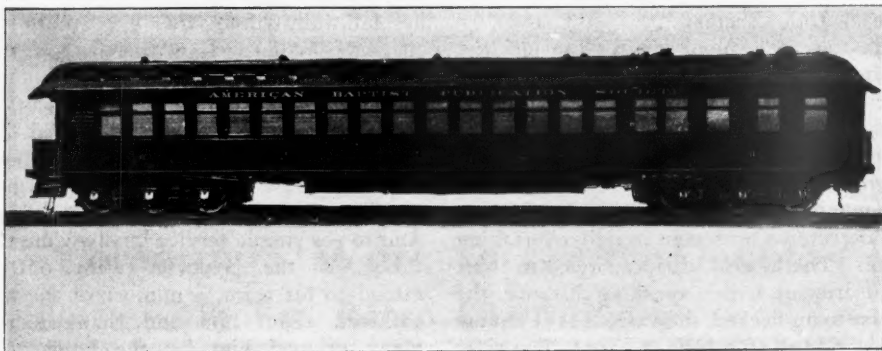
It was a summer or so later that, at Rose Hill School house in Pennington County, a Sunday school meeting was held which grew into a protracted meeting lasting some weeks. Settlers drove in for twenty miles and more. As a result of that meeting three Sunday schools were organized and the Rose Hill Baptist Church created. Succeeding seasons of drought scattered that population until the Sunday schools and the church itself finally ceased to be. To-day they only exist in memory, but as the result of the faithful seed sowing of a faithful missionary then, seven young men are to-day, if not actually in the gospel ministry, preparing for it. Two of them went through Sioux Falls College. As we learned of this work at Rose Hill we could not help ask the question how many were there of the pastors in the thick of things amid great centers of population who could say as much of their

work in its result. Worthy it was to have lived for that one meeting at Rose Hill if for nothing more. Who, too, can say when statistics tell us that three Sunday schools and a church there have ceased to be, that missionary funds have been wasted or the work is a failure? Only eternity may reveal the results which statistics can never tabulate.

Still the good work goes on in the "Sunshine State." The same faithful brother,

Rev. John S. Schroder, is "on the job." The colportage wagon has just given place to "Martin J. Lewis Memorial Colportage Automobile, No. 5," and there'y a larger work is made possible as territory hitherto inaccessible is opened.

These few bits by the way the writer learned one day as he chatted in his study with "Long John." He passes them on to others who would be interested in the retelling.



**The Rededication of Chapel Car  
"Herald of Hope"**

BY REV. SAMUEL G. NEIL

A VISITOR chancing to be around the Union Railway Station in Dayton, Ohio, on Saturday afternoon, Nov. 28th, might well have been puzzled by the sight that met his eyes. The newly redecorated Chapel Car, "Herald of Hope," was on a siding adjoining the station, and looked bright and beautiful in its new coat of paint and varnish. It was a splendid advertisement of the missionary work of the Publication Society, as it seemed to say to all who passed by, "There is nothing too good, or swift, or modern, or convenient, for the use of Christ in the winning of America's unsaved millions." Here was an attractive crowd of Dayton's best-known Baptists, young and old, all keenly interested; many of them active church and Sunday school workers giving this extra afternoon to the rededication of one of the foremost and most fruitful missionary agencies among American Baptists, and to the discussion of missionary policies and problems in the winning of "America for Christ."

By three o'clock we settled down to the business of the afternoon. Amid the blowing of steam, the clang of bells and the shrieking of whistles, Dr. J. C. Massie, the popular pastor of the First Church of Dayton, opened the service. Mr. Harry B. Canby, superintendent of the First Church Sunday school, gave a very helpful address. Dr. Guy C. Lamson, Missionary and Bible Secretary of the Society, was most enthusiastically received. In a most impassioned speech abounding with telling stories, humorous and pathetic, he showed that the secret of the Society's success in missionary enterprise lay in its sacrificial work. The notes of our "Mission and Message as a Missionary Society" were powerfully emphasized. Rev. Samuel G. Neil, of Philadelphia, spoke of the Chapel Car as an evangelistic agency; while Rev. W. F. Newton, of Connecticut, gave personal experiences in Colportage Wagon Work.

Much was learned from the service, sometimes in unexpected ways. Newer and older fashioned ideas of missionary work met and were reconciled. Larger ideals were gained and greater faith and boldness in the enterprise of making



America Christian. "A wonderful meeting," said Dr. Massie, and all agreed. The meeting confirmed the conviction that in Chapel Car work we have the Baptist people behind us. For the first time in the ninety years' history of the Publication Society's work, the pastor and people of the First Church of Dayton, Ohio, lead the van in providing the salary of the missionary in charge of the "Herald of Hope." I wonder what will be the names of the cities and of the pastors and churches that will get behind the other missionaries on board our other six chapel cars and guarantee the salary of each? "Who knoweth whether thou art come to the Kingdom for such a time as this?" Chapel car work was never in greater demand or more successful than now. Christ is being preached winningly

and sympathetically, and sinners are being saved. Surely our earnest-hearted and loyal Baptist people will respond to the appeal and help us to permanently endow this most blessed and unique evangelistic agency.

The "Herald of Hope" has already commenced work in West Virginia under the direction of Rev. W. F. Newton and wife of Connecticut, who have been loaned to us for six months by the Connecticut State Convention, thus taking the place of Rev. Walter J. Sparks and wife who have been granted a six months' leave of absence at the request of Illinois Baptists to raise the needed funds with which to build the new University church. We are under special obligation to Dr. Massie and Mr. Canby, who in graceful terms discharged all the courtesies of the occasion.



TAKING DINNER WITH THE COLPORTER

WHEREVER THE COLPORTER GOES HE CARRIES THE BIBLE  
WITH HIM, AND THE BIBLE'S MESSAGE OF SALVATION

#### THE BIBLE — THE FOUNDATION OF MISSIONARY ADVANCE

The Bible is the great missionary, it lies at the foundation of all missionary advance. Wherever the Bible goes, churches spring up; it is everywhere the inspiration of missionary progress. The help rendered to the churches and Sunday schools of American Baptists through our Bible Department can hardly be over-

estimated. The church at Tippecanoe City, Ohio, sends a letter of appreciation: "The box of Bibles came to hand all right and I presented them to the church in the name of the Publication Society. By vote of the congregation, we thank you and all concerned. We used them in the prayer meeting on Wednesday and are much pleased with the Bibles. As pastor, I thank you for the great help rendered to me."

OF ALL THE EVIDENCES OF CHRISTIANITY  
 THAT HAVE SMITTEN UNBELIEF BETWEEN  
 THE EYES, THE STUDY OF MISSIONS  
 IS THE GREATEST. — A. T. Pierson.

## The Development in Our Churches of the Sense of Responsibility toward Missions

By Rev. W. O. Stearns

WHAT UNUSED RESOURCES HAVE WE — OR  
 RESOURCES INSUFFICIENTLY UTILIZED?  
 HOW MAY WE UTILIZE MORE EFFICIENTLY  
 THE ASSOCIATIONAL MISSIONARY COMMITTEE?



EFFICIENCY in promoting the mission work of our denomination is one of the keynote words of the Northern Baptist Convention. This word demanded a delegated assembly with the hope of binding the needs of our mission fields more efficiently to our churches. This word called forth a definite apportionment in which each Baptist church has a share — recognized as its own most efficient contribution. This word required a re-survey of the missionary capacities of each Baptist church. It suggested a policy to utilize the results secured by the survey. It thereupon offered to the churches a plan for betterment for *general adoption*. Many churches had already used some of these methods in the every-member canvass by a missionary committee; in the use of the duplex envelope for collecting the offerings; in definite, comprehensive, businesslike study of mission fields, in missionary addresses, in an appeal for a real advance in the scale of giving to an average of ten cents a week for missions per member. It sought to take advantage of the campaign of Christian stewardship — the adoption of the Scripture rule of laying by in store, which had been effectively promoted for quite a number of years. This policy has been

successfully exercised. The returns in offerings, enlarged interest, a closer relationship between the churches and their Convention so far as finances are concerned, and the ability of the Convention to employ more workers at home to conserve the interest already secured and to inspire yet more fervent zeal — all this abundantly proves increased efficiency.

Efficiency proposes coordinated effort, — and so the great Societies have aligned with themselves the State Conventions. A vast amount of missionary machinery has been prepared. All this machinery is the work of the churches through their representatives in convention assembled.

### WHAT IS THE PURPOSE OF IT ALL?

To bring home to the rank and file — pastor and church member — the full forcefulness of his responsibility to obey the Master's injunction: Go — Preach — Disciple — Baptize — Teach — every creature. That is, to bring to Jesus those for whom He died on the cross.

The Missionary Committees of the Associations have not as yet been added to this complex machinery. They might easily become a most efficient portion of the great machine. At present they are responsible only to the State Convention — auditing bodies to examine and pass upon the accounts of missionary churches for the executive committee of the Con-

**THE MISSIONARY ENTERPRISE IS THE DOMINANT  
MOVEMENT OF THE DAY.—Judson Smith.**

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vention. One of our recent annuals (New York) refers to the Missionary Committee as men who are heads of departments — like the men in a department store whose duty it is to be responsible for the most profitable running of that department. In the annual for 1904, it was recommended among other things that the Missionary Committee organize *evangelistic work with the needy churches* of the Association, and avail itself in this work of the ministers of the Association, of laymen, of the district missionaries, and of the evangelists of the convention; and further that such work be prepared for by a series of cottage prayer meetings. The report was adopted. It would appear, therefore, that this Committee is planned to aid in the building up of the weaker churches in every wise and Christian way; that it is responsible for the development of the Christian life in these churches, saving them not only to themselves and to the denomination but to the Redeemer's work in the world. This fact being granted, there can be no serious objection to an enlargement of their work along much the same lines.

1. Let the Association authorize its Missionary Committee to become responsible to the Northern Baptist Convention for the development of its work within the associational limits, including the important work of the State Convention. There is need of closer relationship between the official efforts of those appointed by the Convention to arrange the policy of the denomination for the churches, and the rank and file of the churches. Pastors may tell the churches of these efforts, read the communications, and busy themselves with raising the assigned budget. Yet in spite of the best of intentions, the Convention and its work is quite remote. The percentage of those who read the reports in *MISSIONS* and the religious papers is pitifully small. And this even when the pastor makes a faithful canvass of his church.

The same lack of closeness of contact among our people and their worldwide work is to be seen in the well-known and

well-worn truth that the workers are themselves far away. Once in a while it is given to hear a worker's voice and take his hand. Still he is remote — in far-off China or in Montana.

The Missionary Committee, however, is here. It is composed of well-known men. They are deeply interested in men. They have a real concern for the growth and Christian endeavor in these very churches which are called upon to keep on praying for missions, to keep on sending men and women to the mission stations, to keep on filling the mission treasuries. Is it not manifest that the enlargement of their work as members of the State Convention might very considerably diminish this sense of remoteness between church members and the work of the denomination in the world? Might it not be so arranged that such an enlargement might deepen the conviction of personal responsibility for mission effort? Might not a very close and warm relationship between committees, district secretaries, state convention secretaries, be established and all the machinery move a bit more smoothly? They might become the most helpful of specialists for the work.

This would mean missionary campaigns with churches at request of the pastor and his missionary committee. "The committee could be a sort of team for stewardship, missionary and evangelical campaigns," as one suggests. Suppose a church was not particularly interested in missions. The pastor and committee might bring in a new era in missionary enterprise. Most pastors and churches would welcome such cooperative effort for the advance of the church to the front line. This would surely aid the district secretaries in their laborious effort to spread their influence over such large spaces. The committee would be their representatives — a body of men ready to receive and use their suggestions, equipped to bring up the associational standard, and establish a closer relation between the capacity for doing the Master's work and the *actual doing* as reported annually. It

would help the State Convention itself, for it might easily be prophesied that in a few years some churches now annually aided would become self-sustaining. It would help the men of the missionary committee themselves to receive the confident God-speed from their own churches as they went out to aid other churches. And it would bring into being in our associations a newborn babe with prospect of greater things to come — *associational spirit*.

A front line — "Associations for Missions" — is surely much to be desired and ought not to be an impossible ideal. Each church measuring up to its *full* capacity — not an impossible capacity — might be reasonably attainable. The Master's command would be obeyed.

2. The Missionary Committee might therefore emphasize the close relations between the churches as *units* of a great whole, that they are not so independent as to ignore the forces of the mighty spirit of missionary evangelism that really welds them all together. Strike a bar of steel and each one of the millions of atoms of which it is composed feels the impact. A mighty force holds them together while separate.

A great revival in our Chinese missions affects or should affect every Baptist

church with new zeal. The Missionary Committee might be the distributing station for this force, this spiritual electricity, and do much to generate in the churches fresh power for their world-wide work. It would revitalize the fact — "Our field is the world. We are at work in it *together* for the glory of our Lord." There would be little croaking about any church dying out of selfish indifference, little possibility for the entrance of that dry rot which destroys the churches, big and little.

Two questions are natural.

Would the men of the committee have the time to devote to this necessary work? "Ask and it shall be given you," said our Lord. Put church and pastor on their knees in asking and the Lord will give both time and strength together with the spirit — more necessary than either.

Would the churches receive kindly the advances of the committee?

Trying is the only sure testing of that question. When attempted by the Committee itself as has been done, success and failure might be quite evenly balanced; but when authorized by the churches themselves through the associational meetings, surely success should be reasonably assured.



MEN'S BIBLE CLASS, FIRST BAPTIST CHURCH, MEDFORD, MASS., ORGANIZED BY REV. F. F. PETERSON.  
THE NEW SUNDAY SCHOOL SECRETARY OF THE MASS. BAPTIST MISSIONARY SOCIETY





## Indian Memories

By Secretary Charles L. White, D.D.



A VIEW from the Rainy Mountain Mission is exceedingly interesting. One sees range after range of the Wichita Mountains, which have looked down upon many battles of the Indian tribes with each other and with the white soldiers, who were sent to conquer them. Conspicuous among these ranges is Mt. Teepee, the refuge of the Kiowa Indians during the periods of their fights with the soldiers.

In a secluded part of this mountain, evidently never discovered by the Government officers, these Indians had a retreat. It was in a valley in the upper part of the mountain, with narrow approaches, which could be easily defended. It was well supplied with a wonderful spring. Here the Kiowa chiefs hid their families before they went forth to battle in the plains; and, as they rushed against the soldiers and fought them in the open or under cover, they always knew that from the top of the mountain, peering from behind trees and rocks, were their wives and children, praying to the Great Spirit that victory might come to their tribe.

But the most interesting sights at Rainy Mountain greet one as he sits in the little mission church, and joins in the mid-week or Sunday services.

I reached the mission station about two o'clock, and after dinner with the missionary's family went out to greet the Indians, several of whom I had met at the recent Kingfisher Association. The station consists of eighty acres of land, which is farmed out on shares for crops of cotton, corn and alfalfa. At one corner, conveniently arranged, are certain buildings which have been found necessary for the proper conduct of the work. These are the church, the eating house, the arbor, the missionary's residence, stable, farmer's house, a windmill and an out-of-doors baptistery. The general appearance of this place makes one feel that he might be in New England, walking across the land of a thrifty farmer.

The Indians had just finished their dinner, which is one of the features of the Wednesday meeting. I found them in the arbor, the women in one corner and the men in another. The former were at work, while the latter were discussing recent events in the tribe. In a few moments we were all sitting together in the little church, where a typical Wednesday service was conducted.

After prayer, the reading of scriptures, the singing of Gotobo's hymn, and the preaching through an interpreter, the meeting was thrown open for testimonies. A half dozen or more men and women spoke, and for my benefit the interpreter translated their remarks.

Two testimonies stand out very vividly in my memory while I am writing these lines. The first speaker of the afternoon was Jack Wolf, a member of a Kiowa

family, distinguished both in war and peace. He is a younger brother of Lone Wolf, who for many years has been a deacon of the Rainy Mountain Church.

Jack Wolf said, "I want to have our brother from New York realize that we Kiowa Indians are very grateful for the help the churches have been to us, in sending missionaries to tell us about the Jesus road. While you were preaching to us this afternoon, something that you said reminded me of my boyhood.

"I was about seven years old, and that is nearly fifty-five years ago. My mother one day brought home a bag of sugar. Now this was the first sugar that we had ever had in our teepee, and my mother gave each of the children a lump of sugar. The moment I tasted it, I liked it and I ate all of that lump and begged my mother for some more, and I told her that I liked it so well that I could eat all there was in the bag.

"It was something like that when the missionaries first came and preached the gospel to us. Their words were as sweet as sugar. The first time I heard them they seemed very sweet to me, and I have been hearing them for nearly twenty years and I am not tired of them yet, and never expect to be. I want all there is in the Book."

As he said this, he pointed to the Bible, and continued: "I can't read, and so I can't get out of the Bible the sugar of the gospel, but I always come to church and listen to the reading of God's word, and it makes me very happy. I want all that God has for me and I desire to be a good soldier of Jesus Christ."

After Jack Wolf had spoken, two Indian women and three men made interesting remarks, and then Gotobo, the old chief who is now a deacon in the church, but who for many years was a fierce Indian warrior, rose and said:

"I also feel that we all owe the Christian people in this land a debt we can never pay. For a great many years, my life was one of war and bloodshed, and as I look back upon those years, it is wonderful to me that God saved my life in the midst of all the dangers through which I daily passed. Some of these were in connection with war, and some with hunting. About

twenty years ago, when the missionaries came, the Jesus road was so explained to me that I wanted to walk in it at once.

"I did not make good progress at first, but I think during all those months I did manage to stay in the road. I walked in a very crooked way, and often stumbled and fell. The road seemed very slippery, and uneven, but at last I felt I began to walk with greater ease, and for many years the Jesus road has been easy to my feet. I expect to continue in this road till it brings me to my home in Heaven."

While Gotobo was speaking, he illustrated in a very dramatic way his uneven progress during the early months of his Christian life by starting forward down the broad aisle of the church, and acting out the time when he slipped and fell and held his footing with great difficulty. After the meeting the missionary told me that this bit of Indian acting, so naturally performed by Gotobo, was one of the most dramatic sights he had ever witnessed in his long experience among the Kiowa tribe.

As we passed out from the church, the missionary related some of the perils through which Gotobo had passed. One of these was during his boyhood, when, immediately behind the spot where the church is now located, he boldly, from horseback, shot at a buffalo bull. The shot maddened the bull, which charged the stripling who had attacked him. The pony whirled so quickly that Gotobo was thrown from the saddle and was only saved from the infuriated animal by the depth of the swamp grass, in which he quickly concealed himself and made a very hasty retreat.

He also told me of Gotobo's long war record with the Indians and the whites. The marvel is that a man who was so cruel and fierce should become such a gentle and patient Christian leader. He is now an industrious farmer, with a delightful family life, and his one desire seems to be to labor for the welfare of the church and the salvation of his tribe.

As I rode away to take the train, and had my last view of the mission and the surrounding houses, with the prosperous farms stretching below, it seemed to me that the story of the Rainy Mountain Mission might well make another chapter in the Acts of the Apostles.



# DEVOTIONAL

## A Prayer for Peace

Ⓔ **ALMIGHTY** God, Father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named, look down with pity, we beseech thee, upon those members of thy family who are now at war. Restrain them from hatred, pride and hardness of heart. Sustain in them the love of justice and mercy. Keep, O Lord, under thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, support the dying. Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow. Hasten the day when all nations shall dwell together in peace. Continue, we pray thee, O God, to this our beloved country the blessings of peace, and so lead us in the path of righteousness and truth that we may keep our place among the nations of the earth and do our part towards preparing the way for thy Kingdom. All this we ask in the name of Him, who is the King of Peace, thy Son Jesus Christ, our Lord. Amen.



## Thoughts to Feed Upon

"God the All-Wise; by the fire of Thy chastening,  
Earth shall to freedom and truth be restored.  
Through the thick darkness Thy kingdom is hastening;  
Thou wilt give peace in Thy time, O Lord."  
— *Russian National Anthem.*

If we are not our brothers' keepers we can be our brothers' helpers. — *President McKinley.*

The greatest phenomenon of this century is the passion of men to save humanity inspired by love of the Lord Jesus Christ. — *S. B. Capen.*

The religion of Jesus Christ is a missionary religion. The work and example of its Founder destined it to be such, its early spirit was missionary, and its history is a missionary history. Whenever it has lost its missionary quality it has so

far lost its character and ceased to be itself. Its characteristic temper has always been missionary, its revivals of life and power have been attended by quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and its Lord. — From "A Study of Christian Missions," by *W. N. Clarke, D.D.*

We keep on organizing new societies, but what John Foster said remains true: "We shall never have institutional Christianity above the level of individual Christianity." — *Nashville Advocate.*

If any two or three of you agree on sending out a missionary to the field, I can promise you that Jesus Christ will be with you. — *Maltbie D. Babcock.*

If the church is ever to make the world into the kingdom of God, it will do it not by talking about the Brotherhood of Man, but by exhibiting a Brotherhood of Man. — *Ambrose W. Vernon.*



## Morning Gleams from Shan-land

BY REV. A. H. HENDERSON

The following remarks are reproduced from conversations with Shans:

"Buddhism is an outside religion, Christianity is an inside religion."

"If I worship in the monastery, all is finished when I go down the steps; if I have God in my heart, worship can never be over."

"When I see the sun, the moon and the stars, it is wonderful that God should think of us." (Compare Psalm 8:3, 4. This man is illiterate and had never heard of that passage.)

"When I think of eternity our lifetime is but the wink of an eye." (From the same man.)

"I am like a person groping in darkness for what I cannot find, and there is no light."

MONE, BURMA.

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY FRANCES M. SCHUYLER

## Three Generals in the Union Army

BY MRS. FRANK M. GOODCHILD

In a number of the states of our Union, the Baptist women have combined their various missionary societies into state organizations. But in too many cases these organizations have been incomplete, sometimes of foreign mission interests only, sometimes solely to push home missions; occasionally there are two distinct state organizations, one for home missions and one for foreign, as in Pennsylvania, entailing a doubling of expense and effort to any woman who wishes to enlist in both. Here and there some bold, aggressive women have torn down the fences of separation, as in Michigan and Illinois, and have formed one State Society for Missions.

New York State, being so large and unwieldy, in its multitude of churches and its generous contributions, has been obliged to consider itself as two states, Eastern New York and Western New York, and the western half has long had two active mission organizations, the Foreign under the care of Mrs. M. J. Jones, and the Home under Mrs. J. H. Coxhead's supervision. But in eastern New York for a long time there was no fixed organization. In their own personalities, Mrs. L. K. Barnes and Mrs. C. E. Nichols held together the women of the many associations, and waited, not because they did not appreciate the value of state combinations, but because they wished for two things—the very best form of organization, and the demand for the best by the women themselves.

You know that for many years New York City was the butt of ridicule for

the whole country because of its antiquated horse-cars. People from country towns professed to visit the city just to see what a horse-car looked like in contrast with their fine trolley-cars. But New York City waited to some purpose, and now it is not disfigured or hampered by a spider-web effect of overhead wires, nor cluttered with clumsy sidewalk poles. Its citizens look into clear air and have the wires hidden underground. So we waited in Eastern New York for the very best method of organization, and we now rejoice in a three-year-old Union Society. We look into the beautiful, clear atmosphere of work for the Master unobstructed by jangling, tangling wires of party or prejudice. All differences and rivalries are buried underground. And one immediate result is that the various Association workers, introduced to each other in our gatherings, are surprised to find how human and companionable home and foreign mission advocates may be, when all war paint and bristling feathers are removed.

It is told that when Matthew Arnold visited this country, he cautiously declined the buckwheat cakes offered him in the home where he was entertained; but his wife, more curious, sampled one and, agreeably surprised, said to her husband, "Try one, my dear, they are not half as nasty as they look." So our women have discovered the good in each other and criticism is changing to admiration.

As a little token of appreciation of these faithful workers, whose names are little known and whose praises are seldom sung, though they give so freely of both time and money in an unattractive task, to remind them of our sympathy and gratitude, the President, Mrs. Goodchild, and



the two State workers, Mrs. Barnes and Mrs. Nichols, sent a "Merry Christmas" photograph of themselves to each of the Association Directors and Secretaries, the Junior Secretaries, the Literature Secretaries and the Association Presidents, one hundred and twenty in all, hoping to



THE THREE "GENERALS"

emphasize by the little group, our earnest desire for the oneness of the Lord's work.

Modesty is not a virtue in a missionary society. Its leaders must often be prominent when they would much prefer to be inconspicuous. It is a militant body and demands aggression and bravery in its warfare on the kingdom of evil. When Lord Wolseley returned to England from active service in India, he was once entertained in a family where there was a small boy, who looked at the General half incredulously and then said, "Are you the Wolseley who fought in the battles?" "Yes, I was in a good many battles," answered the noble lord. The youngster looked at him in wondering silence for a moment and then said, "Let's hear you holler."

If the other state organizations of our country have time to listen they may catch the sound as the Woman's Missionary Society of Eastern New York battles for our Lord, to do its part in taking the world for Him.



*In the evangelization of the world, the Missionary Prayer Meeting is a greater force than the Missionary Public Meeting.*  
— G. H. C. MacGregor.

### Some Thoughts on Twins, Washcloths and Tableaux

BY MRS. T. S. TOMPKINS, VICE-PRESIDENT  
FOR PACIFIC COAST DISTRICT

#### ON TWINS

The Pacific Coast District has arrived at last—and it's twins! For beside Foreign Missions there is Home Missions too, for our women prefer the policy of working, in all their organizations, for worldwide missions.

A mother of twins once said to me, "Never wish for twins; you know one baby can take all the love and care and petting of the most devoted mother, but with two I find I must watch myself and divide my attentions, putting one down when he is just too cunning and dear for anything, that the other may have his rightful share."

In Africa, you know, twins are considered unlucky, and sometimes both mother and babies are put to death.

But, since we are not heathen, we will welcome this latest addition to our large family of Mission Societies (for there are already Church and Association and State) and will do our best to see that they develop normally. While we anticipate some sleepless nights and weary days we hope to see our twins a credit to us and to the denomination.

#### ON WASHCLOTHS

The train was carrying me northward to attend the Association. I was turning over in my mind what to say to those women who expected me to speak on cooperation. As I always think better when my hands are busy, I opened my bag and took out my knitting.

Many a penny have I made for missions with my knit washcloths. They are so pretty—circular, made in sections the shape of a piece of pie, with a little fancy edge knit right in.

As I worked I came to a place where I should have thirteen stitches, but there were only twelve. Looking carefully I found that several rows back I had dropped a stitch. You know what happens when a dropped stitch is neglected. First the work narrows, the stitch behind slips out, then another and another. The stitches

each side become loose and the whole fabric is weakened. To be sure one can, with great pains, work up the dropped stitch, but it never looks just right, and delays the work dreadfully.

Let me see, doesn't the Bible say something about being "knit together, unto the building up of the body in love"? Isn't that cooperation? Each member of the church but a stitch in the Divine fabric, that helps to cleanse the world.

So, you see, if just one drops out it will weaken all around it and narrow the whole plan of work. And that is what I told those women. Let us have no dropped stitches in our local society. "Every member doing something for missions." And don't forget to add the fancy edge to make it attractive as well as useful. Then let every church do its share in the Association and the Association work with the State organization, and that with the District, and the District with the National Societies. "All the body fitly framed and knit together . . . maketh the increase of the body unto the building up of itself in love."

#### ON TABLEAUX

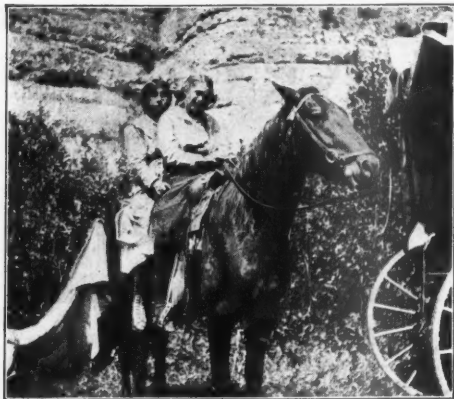
Has everyone gone mad on the subject of dramatic presentation? Apparently—and why not? Is it not an instinct to "dress up" and impersonate? Even little children do it, and all ages are demanding the appeal to the eye. Let us bring our missionary work up to date. The tableaux of the Judson programs worked out splendidly; men, women and children enjoyed being in them even better than looking on. You may have found it difficult to get people to take speaking parts. Try having but one person to do the talking, just pausing long enough to show a tableau, to illustrate a point.

We have just given, very successfully, a review of "The Child in the Midst" with eleven tableaux, copied from the pictures in the book. There was no action, except where the Japanese Kindergartners went on with their play and marched under "London Bridge," and at the end four little girls sang "Jesus loves me."

Don't say, "But we have no stage or curtains." Neither had we. Screens from the class rooms were lifted back and forth

by helpers. No rehearsal was required—a Sunday school could easily assign a picture to a class. It took but half an hour to give.

We are now planning something similar on our Indian work, copying picture post cards of Indian life. Try it. You will be delighted to find how willing people are to take part, and how effective it is.



This is Genevieve, Missionary Petzoldt's daughter, with Mabel-Comes-up-Plenty, a Crow girl of Lodge Grass Mission

#### Progress in Home Mission Fields

In his excellent and comprehensive discussion of "The West Between and Beyond," in *The Frontier*, Dr. Ward Platt says: "The church which keeps in touch with Wyoming for the next few years and shows its faith by generous reinforcements of money and workers will raise up for itself and the kingdom a mighty following. Keep close watch of the map of Wyoming."

Miss Nelle S. Morgan, a general worker whose headquarters are in Cheyenne, writes enthusiastically of the encouraging features of the various lines of effort she has started in the state, and of the women who have been willing to cooperate by assuming the leadership of local societies. Her summary is interesting and suggestive:

I have spent two years in Wyoming and it grows more interesting all the time. Often I am asked, "In which place in this state would you prefer to work?" It would be a hard question to answer, for when the time comes for me to move on, I feel as though it would be pleasant to

stay awhile longer. Most of the past few months have been spent with four churches. The first of September I was in Rock Springs for a rally given by the Mission Circle. Some one remarked, "This is a good mission circle." Then I recalled the times when we wondered if it were any use to try to organize and how finally after several unsuccessful attempts we succeeded in getting nine women for the circle and in a month's time they doubled the membership. Here with this circle the value of the mite box was realized. I supposed the boxes had been forgotten, for they were given out when we first attempted to organize, but when we had our "successful" meeting, some one asked, "What about the boxes?" It was decided to bring them to the Rally and you can imagine the "glad feeling" it gave us to find about \$8 in them.

At Carper a Junior Society seemed to be the present need. It was organized in February, with faith that God in some

help all they could and when I returned in July I was delighted to find that they had not only held the regular meetings up to the month of June, but were still holding on to the work until I returned. With their Bible memory work and a missionary exercise, we were able to give a successful program at the morning church service; and best of all, when I spoke to a "new comer" about the society's interests her reply was, "That is just the kind of work I like to do."

A trip to the Big Horn Association in August brought me in touch with an enterprise in the state that I didn't know much about and also with some women who I know will be ready to help us this year. Then in September, the State Convention at Sheridan gave me a still larger vision of the possibilities in this great state. How different it all looks at the beginning of this my third year than when I arrived two years ago! Some persons then wondered what I would find to do. Now the question is at which place to begin, as so many doors are open. The beginning has been made with a house-to-house canvass for children in our Chapel Bible School, organized in Cheyenne two years ago.

I have returned from my vacation in the East with the inspiration received from coming in touch with many of the young women of Indiana who said, "We are praying and working for you"; and now in the vision of the opportunities and possibilities here in Wyoming once more I thank God that He directed my steps to this great field.



#### Christlike Ministry at Ellis Island

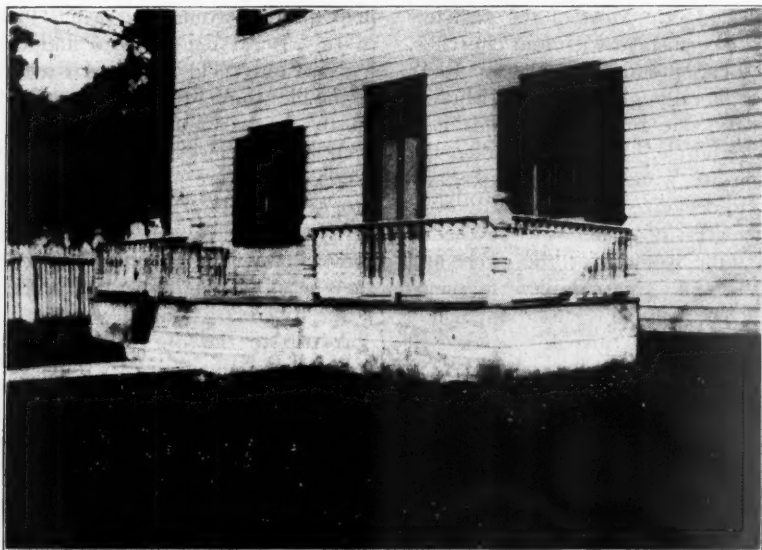
BY MRS. MARIE COLTORTI CONVERSANO

Another year has passed and the beginning of the new finds us quite busy, but with hearts heavy with sorrow for the nations at war. It was thought at first that immigration would be greatly affected, and it has been so far as Germans, Russians and Austrians are concerned, but the others come, many of them, and on their faces can be read the anxiety and the question: "Will my country be the next to engage in conflict?" To-day as



MISS NELLE S. MORGAN

way would send a leader for the work. I left in April. Two women promised to



STOUGHTON HALL, MATHER SCHOOL, BEAUFORT, S. C., WHICH DOES A MOST INTERESTING COMMUNITY WORK

I write we have five steamers landing, two English, one Holland and two Italian, with a total of 2,000 immigrants. We are kept busy helping these immigrants in different ways. Some of them need clothes. The stowaways especially are objects of pity. Their clothes are in rags and their shoes beyond repair. This year, like others, has been a busy one, and we are happy, too, in the knowledge of having accomplished something in Christ's name.

Two things have made me glad, for they have shown that it does pay to give the Gospel to the Italians. A young man was converted who started at once to give the Gospel to other Italians here. He left a year ago to go to Italy as a soldier. He has done beautiful work among the men of his regiment and also among the people of the town. He has one class to which he gives a chapter of the Bible at each meeting, that has an attendance of fifty regular members. He has another Bible class on Thursday and Sunday nights. In this manner many young men hear the Gospel who otherwise might never hear it. The other is a young Italian man of very good family and well educated. He was married in the missionary room at Ellis Island.

After the ceremony I gave the bride a Bible, and directed them to the Protestant church in the city where they were going. He was converted about six months afterward and joined the church. He has now entered upon his second year of study for the ministry. If it is God's will, he will soon start a work among his people. We can never realize how far the Gospel will go or the influence of even a word. Here at Ellis Island the Gospel is given in fifty-three different languages. Thousands of Testaments and Gospels are put in the hands of the people each year. Ellis Island could be called, I think, the Foreign Mission of America. This is the point at which the newcomers are most open to Christian influence.

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#### By the Waters of Beaufort's Beautiful Bay

"The Barrel School," as our Mather Industrial at Beaufort, S. C., is sometimes nicknamed, is continually reaching a large number of people and helping them spiritually and materially. Miss Harriet L. Davis gives us a glimpse of the influence that goes out from the Sale House, which is the distributing center for the barrels received from friends in the North.



"Our Sale House is doing good in many ways. Mrs. Reed, who is in charge, is a colored woman of intelligence and an earnest Christian, and little Miss Laura, who was graduated with us, is assistant. They are often able to say a helpful word to those who buy. The hard times, due to the low price of cotton, bring a large number to our Sale House, especially those who have little money and who bring produce and wood. Two men brought a couple of cords of oak wood. They left their homes at 6.30 in the evening and rowed all night. After landing they were obliged to hire a wagon, load the wood and again unload when they reached our campus, which was 10.30 in the morning. Their wood netted them about \$3 each. Then began the trading, quite a serious thing to make the money go round. The 'ole woman' needed a skirt and warm underwear, the children shoes; they themselves, trousers and coat. It is wonderful how far the money goes. The purchases are made, and they pull out in their boat. Their load now is lighter than the one they brought and we hope they reached home before dark.

"Another man brought us a turkey. We feel it is altogether too extravagant to buy one, but the man has been sick for several months and needs clothing; can we refuse? The turkey did taste so good Thanksgiving day, with sweet potatoes and turnips, also brought in trade, and the man went home with a bundle under his arm as big as the turkey. He looked destitute enough to need everything."



#### With the Girls of Hartshorn College

The attendance registers 195, about one third of these being day pupils. The latter are of a higher grade than formerly, both in scholarship and appearance. Looking in upon our chapel full of girls, one is impressed with their appearance of youth and even childhood. Short skirts and gay hair ribbons are quite the order of the day. There are many more who enter this institution young as compared with past years, some even at the age of thirteen. This promises well in one way, as they do the same grade of work of the older pupils, but it places a greater responsibility

on the teachers, for they are less able to be responsible for themselves.

Speaking of teachers, we have four newcomers among us and we are delighted with their immediate satisfaction and interest in the work and especially in the religious life of the school. We could almost imagine that the laundry, public rooms and dormitories exclaimed joyfully the day that the new House Matron arrived, for Mrs. Hope's hands were full in the dining-room department. We might also stretch our imagination a bit more and think, as we walk up our corridors, now lighted with electric lights, that we were on Broadway, New York, so long have we been accustomed to lanterns. In the public rooms, however, we have had the electric bulbs for some time.

The order of Sunday services has been radically changed. We have now in the mornings, from 9 to 10, a fully organized Sunday school for the boarders and teachers. The collections of this one month amounted to over ten dollars, from which, of course, the price of the quarterlies must be deducted. I have in my class twelve girls and enjoy them very much. They know much more about the Scriptures than do the members of my every day Bible Class, the lowest in the school. One of the latter said to me recently, "Isn't the story of Joseph *beautiful*?"

To continue about Sunday, instead of the students attending two of the city churches and taking up so much room from their regular members, a joint preaching service is held with Virginia Union University in the afternoon. This gives them an opportunity to hear some of the best ministers of the city, both white and colored. In the evening, the girls have a prayer meeting conducted by themselves.

— *Finnette Jewett.*



#### Limitless Opportunities

As I go in and out of the homes (among the Italians in New York), sickness, sorrow, crushing poverty and lack of work so many times find voice in the request, "Pray God for me." To be sure there are also the appeals for the physical needs, but even these are but an indication of the confidence these simple, affectionate Italian peo-

ple give in unstinted measure to their missionary. Last spring when called home by my mother's illness, the few faithful women in my women's meeting decided to carry on the meetings themselves during my absence, which they did. After closing for the summer, we began the women's meetings again this fall. The first few weeks showed a very small attendance. Many were working and hindrances multiplied till I began to fear we might be obliged to discontinue these services, but the attendance has greatly improved and the absorbed attention of these hardworking women, as the message is given, fills me with thanksgiving. A touch of humor is

added by the difficulty with which some of the faithful "brethern" in the church can be brought to understand that they are *not* invited to the women's meetings. Opportunity seems only limited by time, strength and ability. Increased attendance in Industrial and Sunday school forces out the prayer, "Lord, thrust forth laborers into Thy harvest field." Only as the realization comes that the work and workers are Christ's and responsibility for me ends with doing faithfully what He gives me to do, can I be glad for the privilege of working with Him in the midst of this overwhelming, awe-inspiring field. —  
*Eva L. McCoy.*

## WHAT OUR YOUNG WOMEN ARE DOING

### With Camp-Fire Girls in Elgin

The spacious home of Mr. and Mrs. William P. Topping, at 706 Douglas Avenue, Elgin, Illinois, was transformed into an Indian camp recently for a reception in honor of the women's missionary societies of the city and the Women's Mission Union. Wigwams, blankets, rugs, trappings and bead-work adorned the rooms, which were illuminated with soft red-shaded lights. Costumes of the Camp-Fire Girls, who took the characters in the play, gave a real Indian appearance to the scene and made a dramatic closing to the four weeks of study of "In Red Man's Land," which the mission union study class has been taking up during that time.

Mrs. Topping was assisted in receiving by Mrs. Otto Hoereth, teacher of the mission study class, Mrs. Edward R. Davery, and the executive committee of the Women's Mission Union. The program included groups of songs by the Pottawatomie Camp-Fire Girls, with Miss Jessie Solomon as leader; an Indian legend by Miss Hazel Lamp; a stunt song by Pottawatomie girls; a reading, "Meno Indian Baskets," by Miss Ruth Ziegler; and a group of Indian Lullabies, by Aiokiya Camp-Fire Girls, whose leader was Miss Bessie Bement.

One of the principal features of the evening was the dramatized story, "Little One-Eye's Feather," by the young women of the Presbyterian Westminster Guild, coached by Mrs. Paul Hance. Little One-Eye was admirably taken by Master Atchison Eakin. Others in the sketch were: Indian chief, Mrs. Thomas Hayward; interpreter, Miss Helen King; missionaries, Mrs. Paul Hance and Miss Bernice Stitt, and Young Squaw, Miss Edith King.

In keeping with the nature of the evening was the introduction to the welcome address by Mrs. Topping. The speaker gave personal experiences and travels in Oklahoma. She gave a short description of dress, customs and manners and told of the Christianized Indians. She graphically depicted a place of worship where hundreds of Indians filled the galleries and auditorium. She urged the continuance of the mission work among the young women of the city and asked those present to make their missionary work a preparatory school to the union that they might be prepared to take the places of its members and make the work an endless chain.

The guests, 125 in number, were divided by the hostesses into camps of Seminoles,



KINDERGARTNERS IN OAKLAND, CALIFORNIA

Comanches and Iroquois. The Indian supper as each tribe gathered in circles was a picturesque conclusion. Indian, African and East Indian curios were in evidence and contributed greatly to the pleasure and profit of the evening.

It was a most delightful evening and one feels that if the Mission Union has done nothing more for Elgin than to draw the Christian women of Elgin nearer together in this great work for Christ, it has accomplished much. It was an inspiration to see so many young women from the smaller churches ready to do their part and preparing to take up this task in even greater efficiency, when the older ones shall have to lay it down.



#### With Pathfinder Girls in New Jersey

BY MRS. A. L. KENNELLY

The girls in little New Jersey always have been energetic, but their enthusiasm seems to be growing constantly, because they are "getting together." Within the last month two of the Associations have had rally banquets and have formed associational organizations, with Presidents from the girls themselves, the home directors and foreign secretaries acting as vice-presidents, for all our work is union.

These rallies were delightful; the decorations were simple and attractive, with appropriate place cards and favors. The toasts were responded to with messages from the home and foreign fields; but

it was the girls themselves who made these affairs worth while. Their enthusiasm brought some of them forty miles. We hope that before the year is over each of our eight Associations will have had one of these rallies and that next fall will see one for the whole state, with the aim to send Christ into every home the world over—the colors blue and white, the motto, "Make God's claims supreme."

Some churches are organizing the "Pathfinder Girls" and are eagerly earning honors; some others who already have Camp Fire groups are bringing in missionary instructions by adding honor beads for mission study.

At one of the churches where they have had difficulty in interesting the children as well as the older people, they gave recently what they called a "Mexican Party," representing in various parts of the room the way in which Mexican children live, go to school, and so on, thus giving the children some sound missionary instruction at a real party. In the evening it was called a "Mexican Tea," and the grown-ups had the benefit of it, too.

Several superintendents of Sunday School Cradle Rolls are forming them into Cradle Bands, which is the name we give to some of our united Baby Bands and Cradle Rolls. The dues are sent to both Home and Foreign Societies. We hope some day to realize in our churches an unbroken chain of missionary instruction from baby to grandmother.

### MUCH IN LITTLE

Miss Wanda Federman reports that sickness among the children somewhat retarded the work for the Hungarians at West Pullman, but there have been many interesting incidents in the homes, and the outlook is encouraging. The Sunday school is well attended; the sewing school begun in December is promising. At the Sunday evening street meetings many who at first laughed and jeered now remain to hear an earnest speaker. The class of German children has doubled and improved in reverence and interest.

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Mrs. George W. Pegues, boys' matron in Benedict College at Columbia, S. C., reports the cooperation of the students in a united effort to keep the boys' rooms and the larger apartments neat and clean.

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Señorita Carolina Galina, of Mexico City, finds constant opportunity for service in the difficult conditions existing at the capital. She has placed the Bible in the hands of two women with whom she is earnestly working. She says: "I have dedicated myself to a certain number whom I hope, with the help of the Lord, to bring into a personal relation with Jesus Christ."

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The low price of cotton means fewer students at Waters Normal Institute, Winton, N. C., and at many another colored school. Miss Julia Brown says: "Never since I remember has there been such depression in this community." Still there is a cheerful spirit and gratitude for new electric lights and a reading room, besides two new teachers.

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Personal contact in the homes with the mothers and children, mission study classes in foreign mission and city problems, and Sunday school work form the three lines of effort followed by Miss Marie Aase among Norwegians in Chicago. She has an ample field for usefulness.

The cry of distress from war-devastated Europe met a response from teachers and students in Spelman Seminary, Atlanta. Miss Mabel H. Parsons tells of personal sacrifices made by teachers and students that money might be raised for the sufferers. Miss Parsons also reports a local need, due entirely to conditions caused by the war, which has called for additional sacrifice that the burden of debt resting upon the school might be lifted. The new teachers feel that God has guided them to Spelman, and they greatly appreciate the beauty of character as seen in the school family. The spirit of the noble consecrated-founders is still with the workers.

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The spirit of self-sacrifice and consideration for others is shown in the contribution of the students in Bacone Indian College for the sufferers in the war zone of Europe. "They were anxious to give their money to help relieve hunger and were sorry that it could not be more," says Mrs. Luella J. Randall, the boys' matron. They are learning to be generous with their offerings even though some of them have such a little to give. Year by year we see the work grow and prosper and can only thank our Heavenly Father for his guidance and pray for strength to do the things that He would have us do.

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Miss Minnie Matthews reports a strong temperance sentiment at Walsenburg, Colorado, the center of strike troubles, among the boys and girls in the camps and town, 45 having signed the muster roll. She gives this interesting description of one of her experiences:

On Sunday at 9.30 the superintendent of the mines at Walsen camp sends an ex-soldier with a two-seated rig drawn by a team of mules for us, and we go to Cameron camp where we hold Sunday school. After that we are taken across country, finally fording a creek, to Walsen camp, where we have dinner at a boarding



house. In the afternoon we have Sunday school and Junior at the school building and then walk home. Our driver is usually accompanied by his wife, and we are glad to have them both in our morning Sunday school. The principal of the school at each camp takes an active part in Sunday school work, one as pupil and the other as teacher. A fine new school building has recently been erected at Cameron and we have had the use of it the past two Sundays. The playgrounds at the camps are furnished with swings, see-saws, baseball and football grounds.

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The item regarding Miss Brunetti in the January issue was inserted by oversight. It was correct once, but this worker has since married and is no longer in service at Providence.

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#### Our Baptist Missionary Training School

A new departure is the arrangement for the conduct of the weekly volunteer classes for the study of social service. There are proffered several courses for voluntary church workers which will be conducted under the topics, "Agencies for social welfare," "The organization of social service work in the church," "Methods of family reconstruction," and "Social psychology."

The laboratory or practical work done by the students last quarter consisted in visiting for the Juneville Protective Association, in Sunday school, missionary and church calling, as pastors' assistants, teaching in Sunday school, leading meetings of the young people's societies and making addresses at missionary meetings.

Forty-five classes each week with an enrolment of 479 and an average attendance of 297 were conducted in the six industrial schools whose work is superintended by the students of the Training School. The ages of the children thus reached range from four years to fourteen. The nationalities represented are Scandinavian, Irish, Italian, Bohemian, German, Holland and Polish. The hand work that has occupied the boys and girls has been kindergarten, sewing, wood carving,

stenciling, hammock weaving, picture work, raffia, crocheting and paper cutting.

In the student body 18 states and 10 different nationalities are represented. Of these, 33 are graduates of high schools and 11 of normal schools. Five new students entered January first.



MISS HALLIE F. EMBREE, FIELD WORKER,  
IN LOS ANGELES, CAL.

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#### Busy Girls at El Cristo, Cuba

We are just recovering from a siege of mumps, fortunately a comparatively short one. Life here has its different phases, beginning with the half-hour exercises before breakfast. In these we have a brisk walk with marching orders or exercises with dumb-bells or Indian clubs. Later comes the inspection of rooms, followed by classes. After three o'clock one hears the lessons of those who failed in the classes, rehearses for the coming entertainment, corrects papers, prepares lessons, keeps an eye on the bathhouse, answers questions, settles difficulties—in short, a host of things which seem insignificant, but which go to make up life in a boarding school.

If it is Saturday, a little family talk must be given to the girls after breakfast, room-work assigned, letters distributed, various articles loaned, ranging from hammer



MISS JENNIE JOHNSON AND HER BOYS AT KODIAK ORPHANAGE

and tacks to vases and paste. In the afternoon, the older girls often come for help in preparing their part for the Christian Endeavor, which meets in the evening. It is wise to have in mind illustrations for the Sunday school lesson, which can be given to the girls who teach classes. Then the pupil who leads the afternoon devotional meeting is apt to want some advice, so Saturday and Sunday are often the days which most tax one's ability.

Probably the most important innovation made this year is that of having all pupils who are not able to pay the regular price do some work in the dining-room; serving, clearing and setting tables, or sweeping. The latter task has fallen to the boys, who go at it with a will, but not always with skill.

Another new plan in our building is to have references for daily Bible readings posted in each room. Ten minutes before the time for silence a small bell is rung in the hall, when all must remain in their own rooms to give opportunity for the Bible reading. The four girls who graduated last May are teaching—one here in Cristo, the others in Mission schools in different towns. —*Mabel V. Young.*

#### Our Workers' Conference at Headquarters

It was a great pleasure to have as the guests of the Board for the week preceding Christmas, three of the district secretaries, a corps of the general workers, and the secretary of the young women's work of the Woman's American Baptist Home Mission Society. The presence of these helpers at the Board meeting on Dec. 15th added greatly to the interest of the session. The remainder of the week was spent in discussing various phases of the work.

Miss May Huston of New England, Mrs. Reuben Maplesden of the Middle States, and Miss Ina Shaw of the Middle West section, represented the three great districts over which they exercise careful vigilance. Mrs. Laurence K. Barnes of New York, Mrs. L. M. Newell, Mrs. S. F. Stewart and Miss Emma Anderson of the Middle West district, and Mrs. S. C. Fulmer and Miss Harriet P. Cooper of the Middle States, were the alert general workers whose efficient efforts have been such a factor in advancing the interests of the Society in their respective fields. Miss Helen Crissman was the representative of the young woman's department and brought many helpful suggestions.

### Birthday Prayer Calendar for February, 1914

February 8. — MISS FLORENCE RAYMOND, Literature Department, Headquarters; MISS AMANDA RENSPIE, assistant to Treasurer, Headquarters.

February 10. — MISS IDA WEELDREYER, missionary among Germans, La Crosse, Wisconsin.

February 15. — MRS. HARRIET DUGGINS, missionary among Negroes, Newbern, North Carolina; MISS BERNICE FOULKE, associate with Miss Mitthoff, among Kiowa Indians, Saddle Mountain, Oklahoma; MISS ANNA VERCHECK, assistant to matron, Baptist Missionary Training School, Chicago.

February 16. — MRS. L. M. NEWELL, general worker in Middle West, Burlington, Iowa.

February 18. — MISS ENID P. JOHNSON, missionary teacher in Chinese School, San Francisco, California.

February 21. — MISS LORA VEDRA, missionary among Bohemians, Chicago, Illinois; MISS CLARA J. FLINT, city missionary, Denver, Colorado.

February 23. — MISS BEULAH B. HUME, missionary teacher, Victoria de las Tunas, Cuba.

February 25. — MISS ABIGAIL JOHNSON, missionary among Hopi Indians, Polacca, Arizona; MISS HELEN CRISMAN, worker among young women.

February 26. — MISS HILDA D. KRAUSE, missionary among Germans, Cincinnati, Ohio.

March 1. — MISS ANNA REYSEN, missionary among Germans, St. Louis, Missouri; MISS MARY BARNETT, Bible teacher, Baptist Missionary Training School, Chicago.

March 2. — MISS NANNIE M. LOCKE, general worker among Negroes, Owensboro, Kentucky.

March 3. — MISS JESSIE D. HOLMAN, general worker, Longview, Texas.

March 4. — MISS ANNA PEDERSON, missionary among Scandinavians, Council Bluffs, Iowa.

March 6. — MISS ANNA H. NELSON, missionary among Hopi Indians, Toreva, Arizona.

March 7. — MISS CLARA E. NORCUTT, assistant to Corresponding Secretary Headquarters.



### New Appointments

#### NEW STATE DIRECTORS

Indiana — Mrs. J. F. Fraser, Muncie.  
Kansas — Mrs. G. W. Cassidy, Wichita.  
Ohio — (Y. W.) Miss Ellen C. Little, Norwalk.  
West Virginia — (Y. W. & Ch.) Miss Zellma Hayhurst, Parkersburg.

#### NEW ASSOCIATIONAL DIRECTORS

California — Sacramento Asso. (Y. W.), Miss Eva E. Banton, Sacramento.  
Indiana — Fort Wayne Asso. (Y. W. & Ch.), Miss Avajeau Kincaid, Fort Wayne; Laughery Asso. (Y. W. & Ch.), Miss Jeanette Baker, Aurora.  
Illinois — Alton Asso. (Y. W. & Ch.), Mrs. W. W. Rainey, Litchfield; Salem Asso., Mrs. Alfred Huey, Plymouth.  
Iowa — Southern Asso. (Y. W.), Mrs. R. S. Lewis, Russell.  
Kansas — Fall River Asso., Mrs. Ethel M. Parker, New Albany.  
Pennsylvania — Reading Asso. (Y. W.), Miss Nettie Hoffmaster, Reading; Wyoming Asso. (Y. W.), Mrs. Hayden Henley, Wilkesbarre.  
West Virginia — Broad Run Asso., Mrs. G. W. Broyles, Buckhannon; Broad Run Asso. (Y. W. & Ch.), Miss Nell Bailey, Weston; Elk Valley Asso. (Y. W.), Mrs. Frank Duffield, Lutton; Guyandotte Asso., Mrs. H. E. Jackson, Milton; Guyandotte Asso. (Y. W.), Mrs. J. J. Cook, Huntington; Teay's Valley Asso., Miss Leeda Long, Gallipolis Ferry; Twelve Pole Asso., Miss Melissa Walker, Genoa; Twelve Pole Asso. (Y. W.), Miss Minnie Arthur, Kenova; Union Asso. (Y. W.), Miss Nannie Lowe, Clarksburg.

#### NEW AUXILIARIES

Massachusetts — Bridgewater (Y. W. M. S.).



### Wants of Missionaries

#### CITY MISSIONS

Miss Mary A. Hyndman, Aiken Institute, Morgan and Monroe Sts., Chicago, Ill. — Magazines for boys, St. Nicholas or Youth's Companion preferred. Partly worn clothing and shoes.

#### INDIANS

Miss Gertrude Mithoff, Saddle Mountain, Okla. (freight and express, Mountain View, Okla.) — Large picture rolls for S. S., Young People's S. S. papers.

Miss Anna H. Nelson, Toreva, Ariz. (freight and express, Holbrook) — Unbasted, post-card size patchwork.

Miss Emma C. Christensen, Auberry, Cal. (freight and express, Elparado) — Folding organ.

Miss Alice Steer, Pryor, Mont. (freight and express, Edgar) — Unbasted quilt pieces, fancy patterns, material for quilt linings and remnants of prints.

Mrs. Mollie Garner, Indian University, Bacone, Okla. (freight and express, Muskogee) — Bed and table linen, quilts.

Miss Mary Brown, Fallon, Nevada. — Typewriter, mimeograph and printing outfit.

#### ITALIANS, JEWS

Miss Helen P. Story, 629 State St., Bridgeport, Conn. — English Bibles for S. S.

Miss Minnie Schulman, 6408 Whittier Ave., Cleveland, O. — Clothes for men, women and children.

Miss A. Myrtle Jameson, 37 Jefferson St., Barre, Vt. — Small thimbles, white and black thread No. 50.

#### NEGROES

Mrs. M. H. Coleman, Coleman Academy, Gibsland, La. — Sheets, pillowcases, tablecloths, napkins and towels.

Mrs. Darthula Ghee, 719 S. 1st St., Clarksville, Tenn. — White and black thread No. 50, outing for petticoats for girls.

Mrs. Cora E. Pettus, 719 S. 1st St., Clarksville, Tenn. — Clothing, shoes, material for sewing school, scissors, thimbles.

Miss Esther Thacker, Thompson Inst., Lumberton, N. C. — Sheets, pillowcases, towels, colored tablecloths, rugs and quilts.

Miss Olive Warren, Benedict College, Columbia, S. C. — 50 hymn books.

Mrs. Marietta Hubert, Jackson College, Jackson, Miss. — Bleached and unbleached domestic, gingham, huck, etc.

Miss Ella Knapp, 204 N. 15th Ave., Birmingham, Ala. — Clothing for women and children.

Miss Jessie Washington, Baton Rouge College, Baton Rouge, La. — Sewing machine.

Miss Carrie A. Hunt, Mather School, Beaufort, S. C. — Safe, large ice box, small rugs.

Miss Jennie L. Peck, 204 N. 15th St., S. E., Washington, D. C. — Basted garments for children in Industrial School, thread Nos. 50 and 60.

Miss Kate E. Gale, Virginia Union University, Richmond, Va. — Organ for mission Sunday school, bedding.

Miss Mabel H. Parsons, Spelman Seminary, Atlanta, Ga. — 12 copies of Lamb's "Tales from Shakespeare," white tablecloths 3½ yards long, clothing, materials for sewing classes, large size shoes.

Miss Jessie D. Holman, 307 W. S St., Longview, Tex. — Testaments.

#### SLAVIC RACES

Miss Augusta Johnson, 641 Burnham St., Milwaukee, Wis. — Stockings, garters.

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan. — Children's clothing.

#### PORTO RICANS

Miss Albertine Bischoff, Box 11, San Juan, P. R. — Industrial school supplies, sewing cotton, needles, remnants of muslin, gingham or cotton cloth large enough for children's garments, picture cards for children.

#### SPECIAL NOTICE

The Misses Alice and Minnie Matthews, whose request for post cards appeared among the items of "Wants of Missionaries," now ask that no more cards be sent to their address. They have been greatly overstocked and have a larger supply than they can possibly use for some time, even after they have winnowed from the mass only those that can be utilized in their work.

# MISSIONS' QUESTION BOX

QUESTIONS RELATING TO MISSIONS ARE DESIRED FOR THIS PAGE

1. What did the Traveled Layman decide was the only right thing to do?
  2. Where is the school of which Mrs. Hanson says: "We do not have a dull pupil in the school of ninety?"
  3. When do the special six weeks of Foreign Missionary Stories for the children in the Sunday school begin?
  4. What school is called "The Barrel School," and why?
  5. What is said to be a "Rock-Bottom Standard" in missionary education? Can you add anything?
  6. How are Chinese children taught to read by the new method, and how does this differ from the old method?
  7. Where was a dry-goods box made to serve as table to American visitors?
  8. What missionary station is so isolated that it takes sixteen days by ox cart and a fifty-mile ride by pony or carrying-chair to get from it to the nearest railway station?
  9. What is the most interesting paragraph to you in the fine article on Assam by Mrs. Gale?
  10. How many different languages are spoken in Assam, besides dialects?
  11. What did Abraham Lincoln do that showed his kind heart?
  12. What missionary work did Dr. Clough do while he was working his way through college?
  13. What remarkable illustration was used by Jack Wolf, the Rainy Mountain Indian church member, when Dr. White was at the meeting?
  14. What led to the great revival that swept over Korea?
  15. What committee ought to be one of the most important in the church?
  16. What offer did a Chinese Province make to an American Missionary Board, and why did it have to be declined?
  17. Who was it said, "Whosoever has a boat, let him have a paddle also?"
  18. What chapel car is it that has been rededicated, and in what state is it at work?
  19. What is the Norseman's motto quoted?
  20. What picture in this number interests you most?
- The Editor would be glad to receive answers to these questions. To the reader who answers them all correctly for six months a prize book will be given. Here is a chance to add to your library.

[illegible]

THREE ARTICLES TO LOOK FOR IN THE  
MARCH NUMBER WILL BE:

**"Following the Corkscrew Curve," by Missionary H. F. Gilbert, of Congoland.**

"The Baptists in Norway," an historical sketch by  
Rev. O. J. Öie.

**"Across the Continent," First Article on Los Angeles and the Convention.**

(All illustrated)







# THE HELPING HAND

## OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

## Gifts for the New Year

*Little New Year, my friend-to-be,  
Come take these gifts: They are all for thee!*

Give thee to laugh at many a rout  
 That the last little New Year wept about;  
 Give thee to soar where he barely crept  
 And to rise, alert, where he slothfully slept;  
 Give thee to walk with steadier tread  
 Past the low green grave of a pleasure dead;  
 Bring thee the gift of a tenderness  
 Which is last year's sorrow in New Year's dress;  
 Bring thee power that the old year earned  
 In drudging toil and in soft ease spurned;  
 A dusty talent from off the shelf  
 And a laggard will, ashamed of itself,  
 A broader, kindlier Charity  
 For the little world that I share with thee;  
 A faith which the Old Year found but frail  
 Rising to give the New Year hail;  
 And brace little Hope with her dauntless smile  
 Ready to share the last long mile.  
 And best of all, lest we go astray,  
 You and I on the untried way,  
 A heavenly Guide for every day!

*Little New Year, my friend-to-be,  
Come take these gifts: they are all for thee!*

Ray E. Meyerson

□□□

## A Triumphant Life

BY MAUD ELMORE

"Isn't this an inspiring day?" asked Katherine Darmstadt as she joined us at Chatahazra in our home in Ramapatnam, one of those beautiful January days known only in India near the Bay of Bengal.

"While I was reading my Bible this morning," she continued, "the thought flashed through me, 'Katherine Darmstadt, even though this operation for cancer has been successful, cancer usually

returns within three years. Just think of it! In three short years, you, Katherine Darmstadt, may be face to face with your Saviour really and truly in heaven! Oh, the joy of it all flooded my soul, so that I could hardly bear the ecstasy of the joy." Her face just shone with gladness and she added, "I am so young and strong, I will probably live yet for many, many years, but if you hear that I have an operation again, and suffer much, just know this, that the great joy of going home overshadows it all."

That Sunday afternoon Katherine spoke to the women in our monthly missionary meeting. "Girls, I have a request to make. How many of you have been in my school?" I think twenty-two women, pastors' wives and Bible women, raised their hands. "I know you want to do something for me. In three years more, my chariot may come for me. I want to stay and work for many years in my school, but if He sends the chariot for me, then my Saviour needs me there and has other teachers for the school here." Then with such a shining face she went nearer the women and said, "Girls, if you hear that I have gone home to my Saviour, will each one of you, every day, try to do something for me, because I have helped you, and I would like to help others as I have helped you? When I am gone, will you do to others as I would do, if I could?"

"Yes, mother, we will," said the women, and they all stood up of their own accord, to show her that they meant it, and with eyes overflowing, they said as they crowded around her after meeting, "We will not

forget. Do we not try now to live for others as we have seen you do? We will guard your request and try to be faithful."

"Well, girls," she answered, "no matter how this body may suffer, when I remember twenty-two girls have promised to do something extra each day for me, I shall be so happy, I shall forget the pain."

Three years passed away and Katherine underwent her second operation and the doctors said that she must leave India as soon as she could travel. Then Suntoshum, wife of one of our strongest pastors in Sooriapet, who had been an orphan child and had been brought up in Miss Darmstadt's home, said, "I must go and see Mother Darmstadt before she goes."

"But, Suntoshum," I said, "it will cost you nearly three rupees to go and come, you can't afford it."

"I don't mind. I'll go without many things to make up," answered Suntoshum, "and my husband will too, he wants me to go very much." Then the nurse said, "If Suntoshum will promise not to cry, she may come next Saturday."

Suntoshum said, when she returned and told the women about it: "My heart was breaking with grief, for I never had any one care for me but Mother Darmstadt and the nurse had said I must not cry or she couldn't allow another person to see her and so many wanted to. So I went out back of the hospital and prayed and asked God to give me strength to hold my bursting heart so tight that she could not know my pain, because of course God was doing the right thing and we ought to rejoice because we can trust Him fully. Then I started to her room, and though I had felt better after praying I felt so terrible when the nurse opened the door that I had to clench my fists, and then I saw Mother Darmstadt sitting in the steamer chair with one arm all bandaged up. Well, you won't believe it, friends, because you can't. I couldn't either if I hadn't seen it—I know her so well—I have lived with her so many years—I know every little expression between the expressions of her face. Friends, her face was all joy—behind the face was all joy and she held out her well hand when she said 'Salaam,' and added, 'My Suntoshum, I guess my Saviour is

really sending for me and you tell my girls that their promise to me three years ago is a great comfort now. I am so glad, so glad to be worthy to be sent for by the King of Kings and Lord of Lords, to live in His palace forevermore.'"

As Suntoshum told of all the things Mother Darmstadt had said, the women sobbed and then occasionally even cried out loud.

Then came her last letter before sailing, dated Thursday, Feb. 26, 1914:

*My dear Friends,*—I can't write to many people or much, but I do want to write to you and so am going to make this a joint letter. How your dear letters have cheered me! How I do thank you one and all for your prayers for me! The Lord hath done marvelously and I have only praise and gratitude for all He hath sent. My heart simply overflows with joy. "A life crisis" is no terrible thing when the Master is there to meet it for one. He is *here* now and His own blessed presence has filled the past weeks so full, that sometimes it did seem that I simply could not hold another ounce of joy.

How unworthy I was and am, and yet even for me He hath wrought so marvelously. Oft-times the very wonder of it all brings such a feeling of awe that I can only adore and praise Him. These days in the hospital (Nellore) all the care and love and sympathy that one can possibly receive is being sent my way in overwhelming measure. Wonderful days these! . . . My dear friends, I give you my most grateful thanks. May God bless you each one.

Gratefully yours,

KATHERINE DARMSTADT.

All the way to Elmira I thought about these instances showing her wonderful friendship with our Saviour, and as I looked at the dear body she used to dwell in, surrounded with beautiful flowers banking one side of the room, and saw the crowded rooms, even on a rainy day, and heard Dr. Henry speak in such a broken voice of all she had meant to his church and to him personally, and Miss Tencate, almost overcome, spoke of her Nellore work, I thought:

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

**The tumult and the shouting dies —  
The captains and the kings depart —  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.**

— Kipling.



CHILDREN IN BAPTIST SCHOOLS IN OUR SOUTH CHINA MISSION

### The Call to Arms

BY MRS. G. B. GERMOND

On the afternoon of the 31st of last July as two of my children were walking on the Linden in Berlin near the Emperor's winter palace, they suddenly found themselves in the midst of a surging mass of excited people. On inquiry they found the Kaiser was returning from his yachting trip in the North Sea, and on account of rumored war the royal family had left their summer palace in Potsdam and were joining him.

The excitement grew intense as the time passed, and when the sound of the auto horn was heard, and the Kaiser appeared, the orderly crowd that usually drew aside as he rushed through like a whirlwind nearly blocked the way of the auto, threw their hats into the air shouting, "Long live the Kaiser, long live the Kaiser!" As he entered the palace, followed by the members of the royal family, the crowd massed near the palace singing the "Vaterland" and the "Watch on the Rhine." Another prolonged shout rent the air, when the Kaiser and the Kaiserin waved from an upper balcony to the crowd, and when the Kaiser and Kronprinz appeared in gorgeous uniforms enthusiasm burst all bounds. Loyalty, de-

votion and life itself were pledged that afternoon to the Vaterland, and their beloved Kaiser. To-day multitudes of mourners for their dead know how well that pledge has been kept.

The following day war was formally declared, and by the advice of Ambassador Gerard my children went to Holland, and while there found the same devotion expressed to the will of their Queen, whether it meant war or neutrality. A week later when they crossed the North Sea and neared the English coast, they watched forty British gunboats pass out of the harbor to their death-dealing destruction on the high seas. The next day standing near Buckingham Palace, they witnessed the inspection by King George of the British Guards as they were leaving for the front. Lord Kitchener and Field Marshal French were there and every soldier was in his place thoroughly equipped and ready for service. Wives and mothers were there too, with brave faces and bright smiles sending husbands and sons into one of the most useless and destructive wars ever waged by civilized nations.

The same prompt response to arms came from France, from Austria, from Russia, and from despoiled Belgium. Everyone offered willingly, nay joyfully, the best they had for the sake of country



and king. Money has been poured out like water, and blood too, and the women are doing the work of their men in shop and field. They are offering their jewels, and the German women are exchanging their gold wedding rings for iron ones, and even refraining from wearing mourning for their dead, lest it cast a pall upon those too old or too young yet to take up arms for their country. And these same women having given husbands and grown sons are now inspiring their lads of fourteen and fifteen to take the prescribed training, and be ready to go whenever the call comes.

They write to their friends of their joy and pride that they have more sons to offer, but one can read the heartbreak between the lines, and all this is done and suffered at the command of temporal monarchs whose hearts are inflamed with a lust for power, and with hatred of their brother man.

Standing in our midst to-day, although unseen by mortal eyes, is King Emmanuel, and he bids us rally around his standard, the banner of the Cross. *His* war is not one of hatred and bloodshed, not one to destroy but to save. *His* siege guns are

loaded with glad tidings of great joy, *His* rifles not with dum-dum bullets but proclamations of peace and good will, *His* Zeppelins drop not deadly bombs, but love and hope to hopeless souls.

*He* gives no Victoria or Iron Cross to his heroes, but the sweet assurance that "inasmuch as ye did it unto one of the least of these, ye did it unto me." Some of his soldiers on the firing line are in dire peril, the enemy is pressing them sore, and they are fainting by the way. They need our help, they need our gifts, they need our prayers, and our King stands with uplifted scarred hands, scarred on Calvary for our salvation, and begs us to fight his battles.

Who will offer her jewels for the extension of *His* kingdom? Who will give her gold wedding ring if necessary and wear an iron one for *His* sake? Our sisters in the war-zone shame us with their loyalty and devotion to an earthly king, sacrificing their dearest treasures that his behests may be accomplished.

Shall we do less than they for the eternal King?

Listen — He is calling, calling, "calling to you, and to me."

## OUR FOREIGN MAIL

Our Christmas mail bag is so full that we shall have to summarize some of the letters in order that we may get a brief message from many.

Miss PANSY MASON writing from West China is delighted that we are to have a part in reopening the Union Girls' Boarding School in Kiating. Mrs. Bradshaw has been very ill and Miss Mason has been keeping house for her.

Miss DORA ZIMMERMAN reports a delightful sea voyage with more than one hundred missionaries of various denominations and destinations on board the steamer.

Mrs. V. S. SWEET of Hangchow rejoices in the union campaign of evangelism for women and girl students just beginning. She is secretary of the movement and has brought five Chinese women to help her in visiting the homes in the part of the city assigned to the Baptists. One of these women is Miss Tong, who was once a pupil at the Chicago Training School.

Miss HANCOCK of Taunggyi, Burma, after forty years of devoted work, rejoices that she still has strength to keep up a service in the bazaar once in five days.

Miss FREDERICKSON is better; is so happy that Miss Neilson is coming to help her; tells of a good institute for Christian workers just held.

REV. W. E. WIATT, Moulmein, Burma, Sept. 10:

Many thanks for the appropriation for the Amherst School. We now have over 100 pupils. It is hard to overestimate the importance of education for girls in Burma. The women of Burma have a large voice in affairs. They, too, train the children. Only eternity will reveal the great influence wrought by Morton Lane School.

Mrs. IDA B. ELLIOTT, A. B. M. Girls' School, Mandalay, Burma, July 25:

My experience in trying to have a map made of this compound illustrates the usual, swift,

direct way that things are done in the East. I went to the municipal office on Monday and the D. C. himself took down my request with a whole page of instructions to his clerk. On Tuesday a Burman appeared with a map to know if that was what I wanted. I assured him that was exactly what I wanted. "Please make me a copy, adding the new addition to the cook house." He declared he understood and departed. On Thursday he appeared with another one, to say that he didn't quite understand. It was explained again, "Just a copy of what you have, plus a square addition to one building." Party No. 2 departed. On Friday a company of five appeared—two carrying a long tape line—and I noticed in measuring the side of a house they shut neither doors nor windows, all of which stand at an angle of 45 degrees when not shut. The measure was just carelessly passed over them. One man was a scribe who had a supporter on the right to hold his pencil for him sometimes and one upon the left to hold an umbrella over him. I think we shall get a copy of that map by and by!

MRS. OLA HANSON of Namkham, Burma, writes:

We do not have a dull pupil in the school of ninety, which is an unusual record for us. Many of them come from the best Kachin families, fully one-third from chiefs' families. Kachins can learn and absorb about as quickly as any people I ever saw. We have one boy who came in last May. He can now read any Kachin we give him and writes fairly well. He has been in my second standard Bible class and seems to get a wonderful grasp of what Luke teaches. One day he exclaimed, "This is the greatest law I ever heard." We have another boy who a year ago last July had never heard a word of the Gospel. He certainly has worked to get his people to accept the truth, and six families in his village are the result to-day, and he was baptized last September.

I wish you could see our girls in their picturesque Kachin costume. They adopt the Burmese costume if they choose, but I do not encourage it as I think they have more influence with their people if they retain their own way of dressing. They learn to do exquisite sewing and embroidery. I have also started weaving.

REV. C. R. MARSH, Markapur, India, Oct. 1.

Dr. Gerow has been with us a little more than five weeks, having arrived on the night of the 24th ult. She began work on the morning of the 25th, when she was called to a maternity case, and before she had been a week in Markapur she was in the midst of a cholera epidemic and going to the houses of all castes and creeds, from the highest to the lowest. She had some medicines in her cases and we turned over to her all we had as soon as she came, and, though she has had to work with very inadequate resources until to-day, she seldom has less than thirty patients daily and frequently forty or more. And the people of the

outlying villages have been afraid to venture into Markapur on account of the epidemic. A supply of medicines, etc., has now been received.

MRS. J. A. CURTIS, Ongole, India, Oct. 22.

I went to the home of one of Dr. Gerow's patients. She was a young Mohammedan woman of 16, and this was her first baby. Two weeks before, Dr. Gerow was called to see her at four o'clock in the morning. When the doctor arrived the woman was unconscious and had been for many hours. The government assistant surgeon had been called and said the baby was dead and the mother could not possibly live. The relatives of the sick woman bought her burial clothes before Dr. Gerow was called. Dr. Gerow was in the little mud house all day and saved the lives of both mother and baby. She is now called "the doctor who can raise people from the dead."

VIOLETTA R. PETERSON, Tharrawaddy, Sept. 12.

Oh, how good it has been to be back in Tharrawaddy again! Only a few days after reaching here our school reopened, so there was plenty to do. We now have an enrollment of over 532; a number for the higher classes were refused admittance, due to classes already being crowded to overflowing. A short time ago twelve of our pupils were baptized and all seem much in earnest. Last week we were greatly inspired by a visit from Miss Strout, Burma's temperance worker. She gave such splendid addresses to our people, many signing the pledge to abstain from betel nut and tobacco; of course the Christians are not given to the use of alcohol. We organized the first society among our Karen women in all Burma, six being willing to sign the pledge, and I think all but one have used both tobacco and betel nut from infancy, so we feel greatly encouraged. Miss HICBY has not been at all well for about three weeks, but we are so glad she is regaining her strength. She is such an inspiration to us all, and the Karens thoroughly appreciate her efforts for them.

HARRIET PHINNEY, Burman Woman's Bible School, Insein, Burma, Aug. 30.

Many thanks for the appropriations. We shall now pay off the last of the fund which was invested in the house and hereafter have no more interest to pay on it. The twenty-four girls who entered are all staying on, and work is progressing as usual. As for the dormitory, we shall just have to wait for it, knowing He will give it in the right time. We felt the need of it when the roof leaked, as usual, and we had to send six girls to a neighbor's to sleep until the roof could be patched again, because there was not dry floor space for them.

MISS EDITH CRISENBERRY, Nowgong, Assam, Sept. 24.

My vacation was spent in Darjeeling which I love for its wonderful snows. But it is always good to go to work again. Nowgong is just as pleasant as ever. The hot, rainy season affords an excellent opportunity to study all



SOUTHWEST CORNER AND ENTRANCE TO GIRLS' SCHOOL BUILDING, SWATOW

kinds of animal life. All sorts of queer creatures come flying or hopping or creeping or crawling into our old bungalow, which is unscreened. My bathroom seems to be a favorite resort for them. When I say "bathroom" don't picture a modern, tiled-floor, enameled-walled room, with hot water taps, etc. The average Indian bathroom is a small, bare-walled structure, with a big jar of water in one corner and a cement or board floor with a hole in it to drain the water off; for the "pouring" bath is the bath of India. I have captured bats, muskrats, cockroaches, locusts, moths, beetles, frogs, lizards and other peculiar beasts unknown in U. S. A. in this bathroom. I haven't seen any snakes, though we have had them around the bungalow. This second year has been quite different from the first. The happiness of last year cannot compare with the sweet sense of peace and joy in active service. Each day brings new revelations of the fullness of the life in Christ. Our school is growing all the time.

Miss THORA THOMPSON of Tavoy, Burma, writes a letter full of cheer about the school. Says that for two months during the heavy rains she has had to hang her clothes over a basket and put a lighted lantern underneath it in order to keep her garments dry. Food prices have gone up forty per cent.

ALMA L. PITTMAN, Shaohsing, China, Oct. 13.

Oct. 1st I began regular work in the hospital. I've been going over the list of linen in the linen rooms on the woman's side, and found to my surprise that there were only four towels and three washcloths in that department and no reserve supply at all. This department, if you remember, will accommodate twenty patients, so you see we shall have to purchase new towels and washcloths. Among our patients is a young mother from one of our outstations, who came to us for care during confinement with her first baby. It was born on Sunday morning, Oct. 4th, a dear little son. Mother and son are doing nicely. She is only seventeen years old, and has been married two years. She and her husband, Ing-hae, are very poor, so you can imagine poor baby has a very meager wardrobe. I hope I shall

be prepared for maternity cases before any more come in. I'm having some baby clothes made for hospital use. This little mother is a joy to care for as she tries to do just what I tell her. For example, she lets her baby sleep in a basket beside her bed instead of in bed with her, because I told her it was best.

MRS. W. C. OWEN, Atmakur, S. India, Sept. 11.

The terrible war! Here it affects food prices. Our dear Bible women are eating daily plain boiled rice or other grain with only salt. They are as happy as possible over it, taking it as an opportunity to sacrifice for Him.

DR. MILDRED A. SCOTT, Swatow, China, Oct. 18.

The hospital work is being carried on by two native assistants, with Dr. Leshar of Chaoyang as supervisor. The Reference Committee voted this because of my language study, so I have no responsibility there at all.

FLORENCE CARMAN, Nov. 27.

Tomorrow we land in Honolulu. It has been warm and beautiful today, very unlike any Thanksgiving Day I ever saw before. There are many men, women and children on board. In the steerage are several Hindu men. I look at them and a queer feeling of fear and responsibility comes over me. Yet I feel reassured by the promise, "Lo, I am with you always." I am thankful for my great opportunity for service.

F. PEARL PAGE, Suifu, West China, Oct. 14.

Two of my best pupils live two days' journey away from here and this fall when they returned to school the older sister of course rode in a chair but the younger, with her father, walked. The father carried through all that journey a goose in a sort of straw harness. The younger sister came to me with the present. Geese as well as all other live stock in China make their home with the rest of the family in the house, so one morning shortly after the goose came, I was not greatly surprised on looking up from my Bible in Chapel to see the goose coming slowly up the aisle as though asking what was going on there that he did not know about. We just left him alone and he was not bad until we stood for the prayer, when he went out protesting most strenuously. The children are so accustomed to such things

at home that they scarcely noticed what was going on.

MRS. C. E. TOMPKINS, Suifu, West China, Oct. 21.

We are watching with anxiety the developments of this terrible war in Europe. Last Sunday was observed as a day of prayer all over China—prayer for the *Christian countries* who are at war,—by a so-called heathen nation! We are glad so large a number in China have come to know something of the power of prayer.

I will try to send you soon something about our Kindergarten and its development. I wish the people at home could know how very much good their gifts to this work are doing. We have a nice class of children this year, and it's a joy to teach them. The influence of the Kindergarten is most certainly spreading very rapidly in this one of China's many cities. I wish we could do more and extend our work to every corner of the land, that all the neglected little children might come into the sunshine of a Christian Kindergarten.

PRUDENCE C. WORLEY, Swatow, China, Oct. 26.

Our Women's School has opened with an attendance of over thirty. We are pleased to have so good a representation this year from among the wives of our teachers and theological students.

AMY R. CROSBY, Koishikawa, Tokyo, Japan, Oct. 31.

One whole year has passed since I first touched the soil of Japan, and you will want to know how I have spent it. I have tried to work faithfully in the language study, going to the Language School five days a week, and Saturday mornings teaching an hour and a half English for the Training School students. Beginning early in the winter, I have led a half-hour service on Sunday evenings in our school, through an interpreter, at least three times a month and sometimes four times. Just one little incident that occurred last Sunday in the Sunday school here. Miss Dithridge had a small collection of Japanese books which the children are allowed to take home to read. Some of the boys about ten to twelve years old were looking them over, and one said to another, "What is the most interesting book to take, do you think?" The other boy said, "The Life of Christ!" That answer speaks for itself, doesn't it? He evidently really thought so because he answered it seriously, not knowing he was overheard.

MRS. F. T. BRADSHAW, M.D., Kiating, W. China, Oct. 7.

It has been good to have Pansy Mason with us again. She has written you about our women's school. It seems the best way to work with women because we get the same women day after day and it is such a satisfaction to see the progress they make. Some seven or eight confessed Christ and were received into the church. Miss Mason and I had a real enjoyable trip to one of our outstations

for ten days last spring. We had all the way from fifteen to a great big room full. I think we must have averaged forty a day. We had two Chinese women helpers with us. Our classes began about eleven o'clock in the morning, as soon as the Chinese had breakfast over, and continued with intermission for dinner until about five-thirty or six.

MARJORIE HISCOX, Himeji, Japan, Nov. 2.

A boys' club has been started to take in the boys just growing too big for Sunday school—you know our school girls teach the Sunday schools and if the boys are too near their own age, it makes too difficult a task. This club, meeting for two hours a week in our dining room, is a great success; its first object is to study the Bible, then English, singing, etc., and the members come very faithfully.

ELLEN J. PETERSON, Kihwa, China, Oct. 11.

MISS RELYEA and I reached Kihwa Sept. 6, having left Mokanshan Sept. 2d. Owing to the prolonged drought, the river was very low, and in many places we all had to get out and wade, while the men lifted and dragged the boat over the shallow places. In many places there were only six inches of water. Some days we sat around most of the day in our wet clothes or else changed them every half-hour. The last five miles into Kihwa we walked on dry land, as we thought it was easier than wading. However, I did not mind the trip.

MISS ROSE P. LEWIS of Sandoway finds that the war makes it difficult for her to get away for her furlough. She says the natives are terror stricken over the war. The washing machine from Montgomery, Ward & Co. of Chicago is such a help in keeping the big school family clean and attractive.

MISS SUTHERLAND writes of several baptisms among the pupils of Kemendine School. "The kindergarten teacher and a Normal girl have started a little Sunday school a short distance from us in a Buddhist home where three of our day scholars live. They receive us so kindly and usually six or eight grown people sit at the back of the room and smoke and drink tea or sell a few onions or cakes. But they listen and keep quiet and call in children from the street. One morning one of the children was sleepy and did not want to get up for Sunday school but his mother went up with a stick and the young man came. How is that for a Buddhist?"

MISS LILLIAN EASTMAN of Kemendine writes that business is at a standstill in Rangoon. The morning after war was declared she went into town and bought supplies for three months ahead, thus saving about thirty per cent to the school.

REV. JOHN FIRTH of Lakhimpur, Assam, writes of the value of the little village schools which we maintain among the isolated mountain people.

The value of these schools to the cause of Christ is readily seen by us who have now been



on this field for years. For four weeks in September my annual Bible class for workers was held here in the station; 51 men took the studies with delight. The Holy Spirit came on us all in power. These 51 men have now gone to their homes, each a power for God. They are pastors, deacons, teachers, evangelists and others. Were it not for the village schools this Bible class could not be held from year to year because these men would not be able to read. This week the Missionary Committee of North Lakhimpur Association held a two days' session at Koadunga church and prepared the program for the next annual meeting of the Association. Also they employed three evangelists to go and preach among the heathen. They will pay these evangelists Rs. 20, Rs. 12 and Rs. 9 respectively. They voted to spend this Year Rs. 700 from their treasury for evangelistic work and Rs. 100 on help to boys in our Jorhat schools. This was all done without my knowledge or advice and I was not present at their meeting. You can readily see that such a Missionary Committee could not be in existence were it not that the Woman's Society has educated the people in the village churches.

ANNA V. JOHNSON, Baptist Missionary Training School, Iloilo, P. I., Oct. 10.

We are getting along very nicely. The girls in the Training School are conducting ten Sunday schools in and about Jaro while in the school. All of these schools have been started by the girls. Four of my girls were baptized last month. We have one Presbyterian girl in the school. I believe we will have to loan the Presbyterians some of our trained women in the near future until we can train some of their girls. Mr. Doltz said to me recently, "I have always said that the backbone of your mission work in the Philippines is this Training School. The other day we had a little meeting of our Mission and the Presbyterians in Iloilo, and Mr. Doltz said to me, "How can I induce more of our girls to enter your school?" I replied, "By engaging a couple of our women workers in your district." "Just what I have been telling Dr. Hall," he said.

MISS SELMA LAGERGREN of Panay writes of a new kindergarten she hopes to start, and says she believes that the kindergarten is one of the most important agencies in winning the Filipinos for Christ.



KAREN WOMAN WEAVING ON LOOM

# THE FARTHER LIGHTS

## Fourth Letter to Patience Hathaway

### MY BELOVED PATIENCE HATHAWAY:

I will try to get this letter off in time to answer your frantic appeals for help in getting up your next program. My child, why don't you use your own head? You know you have a lot better one than I have. Just get a group of the girls together and all put on your thinking caps and think a bright idea right off the "bo-tree." Yes, you can, my dear; it is plain inertia that is the matter with your Farther Lights Society. You must walk alone, baby! I won't write you another bright idea — don't you admire my modesty? — until you send one to Mrs. Montgomery and she puts it in *MISSIONS*.

We combined chapters five and six of *THE CHILD IN THE MIDST* into a little play, called "*Now I Lay Me*," using for our poster a picture of a child praying. The play opened with a mother sitting by a table, on which a lamp burned, darning stockings! A clock struck eight and she called, "Bed-time, children!" answered from behind the scenes by a chorus of: "Oh, not just yet, mamma!" "Can't we please play just five minutes more?" But she insisted on their undressing at once, and in a moment her six children (of assorted sizes!) came trooping in; in nightgowns and pajamas they knelt around her, the three smallest ones repeating "Now I lay me down to sleep," after which the others said, "Our Father," etc., together. She kissed them all and shoed them off to bed, when David (aged 8) said: "Mamma, can't we pretend we're the heathen for a while, like those the missionary told us about?"

*Mother*: There isn't time to play anything else tonight, besides you mustn't take all she said too much to heart.

*David*: But it's all true, isn't it?

*Mother*: Yes, it's true in its way, but when you grow older you will find there are hard conditions here in America, too. You see, David, the heathen are so used to their religion that it's plenty good enough for them.

*Helen* (aged 11): But don't you think we ought to tell them about Jesus when they want to know; maybe some of them aren't satisfied?

*Mother*: Don't worry your sweet little heart about it, darling; you do what you can here in Rochester and let the heathen take care of themselves! Now run to bed!

*David* (as they turn to leave): You don't mind if we play heathen while we go upstairs, do you, mumsy?

*Mother* (laughing): No, I guess that can't hurt good little Americans any!

*David* (hercely): Me for a Turk, then!

*Helen*: I'm going to be a high caste Hindu.

*Eleanor* (aged 10): You're real mean, that's what I want to be.

*Helen*: Well, you can be a child-widow!

*Lee* (aged 8): I'm a Chinaman, Lee Wing's my name.

*Marion* (aged 5) to *Ralph* (aged 4): I'm a Burman girl; what's you, Ralph?

*Ralph* (as they leave the room): Tan't you see I'm a Jap'nese boy?

All is still for a minute, then behind the stage they call: "We're in bed, mother! Goodnight!"

*Mother*: Goodnight, children (continuing to mend until she drops to sleep).

[A clock strikes twelve as a white-robed angel with a large white book (containing all the necessary directions and conversation for following scenes) appears beside her.]

*Angel* (to audience): She is asleep, and the Lord has sent me with a dream to open her eyes! First of all I will take her to China. (She arranges on stage Chinese shrine with idol, then beckoning calls softly, "Lee Wing!" Lee, with his own mother, both in Chinese costume, enters and proceeds to worship idol in Chinese fashion, by beating drum, burning incense, etc.)

*American Mother* (rubbing her eyes): Surely that is my little Lee, but where is he and what on earth is the boy up to now? Mercy on us, why is the dreadful woman making him bow down to that hideous idol — what will my husband think of me for allowing such a thing; he's been a member of the Baptist church for thirty-one years and his father was a deacon!!! Yet there is Lee breaking two of the Ten Commandments — Lee, do you hear mother? Stop it; dear, this minute!

[Lee continues his devotions as if he did not hear; then, after prostrating themselves before the idol, both he and mother exit.]

*Angel* rearranges stage for Hindu scene, with a monkey-god drawn in chalk on a large flat stone, placed upright.

Enter Hindu mother, with her two daughters (she was the actual mother of the girls) Helen and Eleanor, all in costume, — Helen very gorgeous in silk sari and jewels, Eleanor in skimpy dirty white.]

*Hindu mother* (bowing before idol, and wringing the head off a toy rooster, kneels and offers fowl to monkey-god, then rising, says to Helen): Light of my eyes, before you were born I promised my first-born daughter to Khandoba, and these eleven years your necklace with the seven cowrie-shells [show to audience] has set you apart as his; now that you are of marriageable age I must pay my vow and give you up as a wife to the god. There is the temple, my daughter, go — for

the priests are awaiting you! (See page 193 for further conversation.)

*Helen:* Salaam, my mother, I depart! (Salaams and exit.)

*American mother* (frantically): Oh, bring her back, bring her back — Helen! Helen! don't you hear me? (To angel) That was my daughter Helen whom she gave to the idols as a temple girl; dear God, save her, do not let her enter the doors! Where is she? Alas, alas, she has gone in, and I have heard such vile, debauched, unspeakable things about the temple girls, things I could not even tell my pure beautiful Helen! And what is that heartless woman doing to my little Eleanor?

[Hindu mother shakes Eleanor and chases her off the stage.]

*American mother* (to angel): Surely I am dreaming, dear Angel; explain what this nightmare means?

*Angel:* Little Anandibai is a child widow, an outcaste, and she was trying to run after her sister to say farewell, which would have broken the sister's caste.

*American Mother*, (interrupting): Stuff and nonsense! Eleanor is barely ten years old — a widow, indeed.

*Angel* (sadly): Alas, dear Mrs. Smith, Anandibai is one of India's ninety-six thousand widows under ten years old. You probably noticed that her head was shaved and that she had no jewels, no caste mark and only a dirty white sari!

*American Mother:* I am having a nightmare, for I cannot move from my chair to prevent these horrible things — and here comes David! A little Turk!

[Angel spreads oriental prayer rug, and Turkish mother, veiled, instructs David how to kneel, to wash his hands, and to say "There is no God but Allah, and Mohammed is his Prophet." (See page 181 in text book.)]

*American Mother:* A Moslem! That most insidious and awful religion — oh, David, how could you? Stop it! (David is striking his Turkish mother, for interfering with him.)

*Angel:* The women of the harem have little consideration from the men.

*American Mother:* Men! But David is only eight, a mere child. (David exit, and Marion with her mother in Burman costume enters.) Oh, my blessed baby, how sweet you look!

[Angel has rearranged stage with a shrine on which is a gilt Buddha, with one big black place on his body.]

*Burmese mother*, softly striking a metal gong, says: Little Jewel, have you the precious gold leaf for the Buddha? Yes? Then kneel, little one, and say with me: "*Pu Ya Shi Ko.*"

[Child repeats this Burman phrase kneeling and bowing beside her mother, who helps her put the piece of gilded tin foil on the black spot on the idol, both saying the phrase over and over.]

*American Mother* (to angel): Mr. Smith will never forgive me for this, for Marion is the pride of his heart, and yet she is bowing to

an idol, when her father has been a good Baptist for thirty-one years and her grandfather a deacon!

[Angel rearranges stage, and Ralph as Japanese boy enters with his Japanese mother. The mother instructs him how to kneel and gives him a strip of rice paper to chew into a wet wad, which she helps him throw at the idol.]

*American Mother* (to angel): What are they doing, Angel? Is it a game?

*Angel:* No, it is a prayer! She bought the paper prayer from the priest outside the temple and little Ko-i-chan has chewed it into a ball which he must throw at the idol, — if it sticks, the prayer will be answered, she believes.

*American Mother* (as Ralph leaves stage, puts her hands over her eyes): Don't let me see any more — all my six children idolaters! Dear Lord, I am the most miserable woman in the world.

*Angel:* Just look once more — do you see that sweet woman in white?

[Missionary comes on stage.]

*Mother:* Yes, she looks puzzled! Who is she?

*Angel:* She is a missionary, and she hears the call from all your children to save them; she is puzzled to know which one to go to. Will you choose for her?

*Mother:* I want her to save all of them — all six — how can I choose?

*Angel:* But she is only one woman, and she can only go to one country.

*Mother:* Oh, they must send five other women at once; one to each country, then; there isn't a minute to be lost! Where can we find them?

*Angel* (softly): Dear Mrs. Smith, the Lord has sent you this dream to help you send them. His business requires haste, and it has been held back until you give your share.

*Mother* (her head in her hands): To save the children, dear Lord, I give my all!

*Angel* (smiling): The children — God never meant a mother should have only six children; they are all yours!

*Mother:* There ought to be a Mother's League, I belong to one here at home.

*Angel:* That is what the Women's Missionary Societies are — a great beautiful organized motherhood for the world, etc. (See page 5.)

*Mother:* Tell me about it — I know so little. Tell me stories of them —

[Angel then reads life stories from her "Book of Life," which are selections from pages 196-253, about means used for saving children (198), how they prize all they receive and repay a hundredfold. Show a page chart of the World's Tragedies (237), etc., etc. Also the chart on page 49 of "How to Use."

Angel then vanishes, mother opens her eyes and her children in their school clothes come prancing in.]

*Helen:* Why mother, you look as if you'd never budged from this chair all night.

*Mother* (gently): Come and kiss me, children, then sit down a minute.

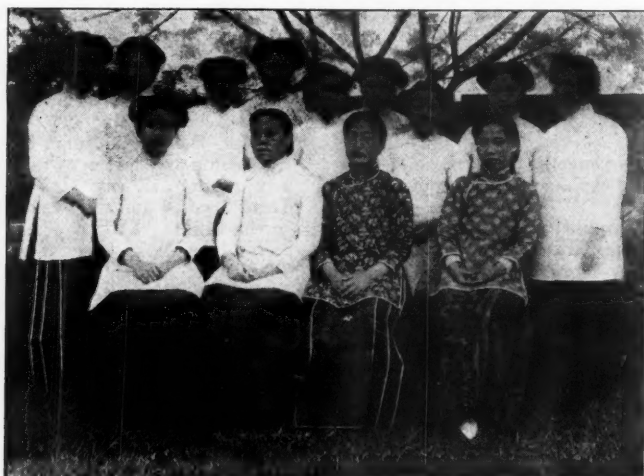
[They kiss her and sit around her, Marion on her lap, one the arm of chair, etc., as she tells

them how wrong she was the night before. She brings out a large roughly sketched tree headed: "Heathen Worship Planted in Childhood," as suggested on page 48, "How to Use." The children hang on the fruits as she explains the chart, and the little play closes with their reading together the Children's Litany (page 216).]

The main idea for the play came from a woman's dream told about in a copy of *MISSIONS* last spring; do you remember it, Patty? And now I will relieve what little patience you have left!

With *reams* of love,

MARGARET T. APPLGARTH.



HIGH SCHOOL DEPARTMENT, NINGPO GIRLS' SCHOOL

### Are You Ready?

BY MARTHA MAC LEISH

It begins the 21st day of February. Are you all ready for the start? It? Why, the special six weeks of Foreign Missionary Stories for the children in the Sunday school; the incoming of news for all ages from the lands where children know no joy, and the outgoing of gifts to make for them some of the chances that our children love so dearly.

This is the period of Foreign Mission study in the Sunday school, you remember. It runs through January, February and March. The special plans of the Woman's Foreign Mission Society do not fill the entire three months, but only the last half, from February 21st through to Easter Sunday, April 4th. The material is put in the most practical form possible; six little lessons, all enclosed in one envelope, for each department of the school. Those for the children, Kindergarten up through Junior, are fascinating stories to be told by the teacher. (They are all there, ready for you, dear Teacher; so

don't be alarmed.) For the upper grades they will be rather statements of present conditions and needs. They are all to be done by some of our best and brightest writers. You can't afford to miss them. The women have been wise enough, too, not to ask for any of that precious opening-exercise period. These are all prepared for you to use as you will in your own department or classroom.

There's an arrangement, too, for the children's giving to the needs that appeal to them, so taking that vital step in soul growth, converting the impression at once into expression. On Easter Sunday, when every Sunday school is following that beautiful Easter exercise prepared by the Department of Missionary Education, "Following the Sunrise Round the World," these class envelopes will be opened, the amounts announced, and the whole thing rounded up by a general Easter offering.

Doesn't it sound interesting? If you haven't the material already, send at once to the corresponding secretary of your District, and begin with the rest Feb. 21st.



If for any reason you can't get it there, send directly to Publication Department, 450 E. 30th St., Chicago, Ill.

Contributions should be sent directly to the District Treasurer if it is desired that they be credited to the district. Let the Sunday school offering count on the unapportioned part of the budgets. As all these Sunday school offerings are divided equally between the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, it is for each church to decide to which treasury to send the money.

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I want to thank every one who has signed one of the prayer cards and returned it to me. To know that so many are day by day remembering our missionaries and their work before God gives fresh strength and courage. Several churches have already formed prayer bands that meet each week for intercessory prayer. Won't all of you who meant to send in your names last month do it now?

\* \*

How many of you take the *Standard* and see the helpful and original department on our work edited each fortnight by Mrs. W. H. Farmer? The *Standard* is rendering a real service to the denomination by its departments dealing with home and foreign missions. Mrs. Farmer, 8 Draper Terrace, Montclair, N. J., will welcome interesting items of missionary news.

\* \*

Mrs. Farmer writes that on the occasion of the meeting dealing with the fourth chapter of "The Child in the Midst" the Montclair Circle had an impersonation of a Chinese girl by a young girl thirteen years old who told in the first person the story "Who Will Open the Door for Ling Te?" (published by the Methodist Woman's Board). The girl was dressed in costume and hobbled in on her bound feet (?). She gave the recitation with such realism that all were thrilled. She had only two days for preparation.

Mrs. Anderson conducted a unique question box at the annual meeting in Cleveland in November. She had written to each circle asking that unsigned questions be sent on the return postal. Under the shelter of this anonymity questions were asked that probably would not otherwise have been sent in. Here are some of them:

"How shall we interest members who like to be entertained but who never entertain?"

"How would you break up a clique of a few mothers in Israel who insist on running the society and resist every progressive measure?"

"What can you do with drones?"

"Should communications from the Home Director or Foreign Secretary be read in the Circle Meeting or are they solely for the edification of the secretary?"

If you will send me in questions which puzzle you we will have a question box next month.

\* \*

In the *Missionary Survey* for December is given a fine plan to increase the efficiency of a missionary society. The society was divided into three companies chosen alphabetically and a captain appointed over each company. A standard of excellence was fixed as follows: Attendance, roll call answered by Scripture verse or news item, visits to sick or strangers, visitors brought to meeting, new members secured, membership fees paid. Each of the points counts a certain number (some more than others probably, Ed.). The captains in a large society choose lieutenants to help them see that their companies win as many of these points as possible. At the close of the year's meetings a delightful social is given in honor of the winning company.

\* \*

The same magazine gives a suggestion for using old Kewpie pictures to decorate children's missionary envelopes with these little spirits of helpfulness.

\* \*

Miss Sarah R. Bustard, for sixteen years a missionary of the Woman's American Baptist Foreign Mission Society in South

India, died November 4th at the hospital in Nellore of enteric fever. She belonged to a notable family and was a third generation missionary, being the daughter of Mrs. Ellen B. Bustard, formerly of South India, and the granddaughter of Rev. Edwin R. Bullard, who was for many years a missionary of the Society in Burma. She was also the niece of Rev. Edwin Bullard, missionary in Kavali, South India. Miss Bustard was born in Aldoborough, Suffolk, England, and was educated in a boarding school in Essex. Later at the invitation of the Society she came to Hasseltine House and took a course there and at Newton Theological Seminary. She was appointed a missionary of the Society in 1897 and went out the next year. For three years she assisted in the school for missionaries' children at Ootacamund. In 1901 she was designated to Kavali and up to the time of her death was engaged in evangelistic work in that field, touring among the villages with the Bible women and native preachers. She rendered a most valuable service and was highly esteemed both by her associates and by the natives among whom she labored. Who will take her place?

\* \*

Three California Sunday schools did splendid work with missionary education in the Sunday school last year. One was at Biggs, under the leadership of Mrs. Brough; the second was the First Baptist Church of San Francisco, under the leadership of Mrs. Mary J. Sexton, and the third leader was Mrs. Estelle Kemp, of the First Baptist Church of Oakland.

In Biggs an oral lesson of five minutes was given each week from "Following the Sunrise." Missionary books were circulated in the homes by the visitors of the Home Department. The Cradle Roll department furnished bed-time missionary stories and pictures to hang on the wall, also charts and maps illustrating the great need of the non-Christian world. As a result of this work one young man has decided to become a medical missionary and one young girl is looking forward to the Training School.

Mrs. Sexton writes: My children choose

some place and work where they wish their gifts to go and then save until \$10 or \$15 has been accumulated. These forty little children gave over forty dollars last year to home and foreign missions and as much more to the Sunday school offering. Each Sunday she gives five minutes of story or picture description to make missions real.

Mrs. Kemp has missionary instruction on the first Sunday of each month, uses the stereopticon to explain during the year all the foreign fields. Her children give regularly through the duplex envelopes each Sunday.

✦

#### The Lord's Remembrancers

When I was in Cairo I visited an orphanage supported by prayer. The leader said, "It is so sweet to depend on God. It empties life of anxiety."

A day later I saw the secretary of a mission in equatorial Africa where officers and missionaries alike lean hard on God. "I never make an appeal for money," he said, "I pray much, tell of the need and of God's power; the money comes always." This mission faces the war with undiminished resources.

A few years ago the China Inland Mission found itself with growing needs and a steadily diminishing income. It neither advertised nor appealed, but appointed days of prayer to lay the need before God. The money came. In like manner the faith of bands of praying men and women who would not meet a debt of \$350,000 by retrenchment, but went on in prayer, brought light out of darkness to the Church of England Mission.

What we need is not primarily money; it is God. He cares for our work and our missionaries. He needs to have our cooperating souls through which to work. Let us offer free channels for the unobstructed flow of his power and goodness.

Let us pray, laying all our need before Him, for He careth for us.

✦

#### Prayer Themes

Pray that American mothers may give their sons and daughters to Christ's service with the same passion of loyalty

PRAYER LEAGUE

Believing in the power and goodness of God and in his promises to answer prayer, and desiring to enlist my life where it will do the most good, I desire to be enrolled among those who agree faithfully and regularly to exercise the ministry of intercessory prayer.

Name.....

Address.....

that mothers in Europe are showing as they say: "Take one son, take two sons, take all I have for king and country."

Pray for a new spirit of supplication to be poured out.

Pray for the national officers in these coming months of wearing work.

Pray that a burden of responsibility may be rolled on the hearts of the women.

Pray for missionaries kept away from their work.

Pray for missionaries who are ill, lonely or in danger.

Pray for missionaries in spiritual stress and temptation.

Pray for your district missionaries by name.

Pray for a more daring faith in attempting greater tasks.

Pray for a new spirit of service.

Pray that the denominational leaders may dare to plan undiminished tasks for God.

Pray for your pastor, that his vision of the world's need may continually deepen.

RAMABAI'S FAITH IN PRAYER

"The missionaries feel that intercession is a great working force of Christianity. When we become real intercessors we put the lever of Almighty God under continents and nations and pry them apart for his kingdom.

"How do you account for Ramabai, over there in India? A friend who was coming to this country for the Student Volunteer meeting said to her, 'What message shall I take to the women of America?'

"And Ramabai replied: 'Tell the women of America to pray for me.'

"But you have this financial load, these

women and children to care for; shall I not ask for money?'

"Sweetly came the answer, 'Tell the women of America to pray for me. If they *really* pray I shall have everything else that I need.'" — W. E. DOUGHTY.

WHAT PRAYER DOES

None of us believes that prayer changes the will of God, but prayer puts at the disposal of God power that makes it possible to change the wills of men. If we are too tired at night to pray, we deprive God of power through which he could work. Prayer is putting at the disposal of God energy that he can use for definite work in the world. Prayer is a dynamic—it does things. It releases spiritual energies that are practically limitless. — W. E. DOUGHTY.

The most powerful leader in all the Christian centuries is the lone watcher on the hills. — W. E. DOUGHTY.

A church has no right to send out any man unless she is prepared to uphold him by prayer. — S. H. C. MACGREGOR.

You must no longer regard the missionary as the thing you put your money into. — G. A. KING.



The Honor Roll

Gaines and Murray Church, Orleans Association, New York, has paid its full apportionment.

Fifth Avenue Church, McKeesport, Pa., paid in three-quarters of its apportionment by Jan. 1, 1915, and is thereby entitled to place. There are many other circles deserving the same mention, but they have failed to send in their names.



GRANDMA AND THE CHILDREN OF A MEDIUM CLASS FAMILY IN OSAKA, JAPAN, SUNNING THEMSELVES ON THE PORCH ON A WINTER'S DAY

### Woman's Work in China

BY MRS. A. S. ADAMS OF HOPO

Although I was only just back from furlough and there had been no foreign worker here for about a year, I was filled with joy to see how the work amongst the women was progressing. Some few have been in to study for a few months, others for a year, and others for two years. Last year there were ten went through the whole year, and fine, bright women they were too.

They have all come to us as heathen, although the husband is in most cases a member of our church, either here in Hopo or at one of the out-stations. I have emphasized so strongly the duty of these men to bring their women to worship also, but the fear of spirits and worship of idols have such a firm hold on the women that it is most difficult to persuade them. Therefore it is a good step forward to get them to come and study if only for a few months. So far, all of them have become Christians before returning to their homes, and now when visiting in the villages it is much easier to talk with the men because their own women have talked with them before.

#### A BEAUTIFUL TESTIMONY

One young woman, who was studying for about a year and then returned home,

died a few weeks ago; but oh! what a bright testimony she has borne amidst her heathen surroundings. Her death has given us free and eager access to a large rich household where gather numbers of women to hear of the Gospel she lived so well and urged them all to accept. Day-light soon dawns in their darkened minds as they learn to read for themselves. Bible study is the greatest mind opener.

#### HOW THE LIGHT DAWNS

The male members of our churches say indeed we must continue this work amongst the women of their households. It is essentially important that these women, and the girls who are betrothed, should come to Christ and learn of Him that the children shall be kept from the worship of idols, and all together worship God. It makes one's heart ache just now to listen to all the noise of gongs and cymbals and drums and crackers and see the big processions day and night, carrying out the idols for an airing, for it is the middle of the Chinese first month and in the country places the old practices are kept up as strenuously as ever. I sometimes wonder how we can ever teach these crowds, but slowly and surely we are doing so. These older girls and women and I go out each week together and hold meetings in every village possible around here. These



women, who have only recently had the privilege of any sort of education and have been Christians comparatively so short a time, are full of enthusiasm and fervor to work diligently to bring their country women to Christ. They bear such a bright and winning testimony as we go in and out amongst the villages.

here in our immediate neighborhood. Children's ailments draw many to the house also to get them eased of their pain and cured of their diseases. We would prefer a worker who could help in both educational and evangelistic work, but either branch of work is needy.

+

AN URGENT NEED

A Chinese Woman's Plea

During our recent Conference they voted very urgently for the appropriation for

Long years have I waited in vain, O Lord, for the coming of the word of God.

If we think the task of Christianizing this America with her 92,000,000 of people a gigantic undertaking, when we have 22,000,000 Protestant Christians, how tremendous must be the task in China with her 400,000,000 of people and a Christian church of less than 300,000! "There is to be a new China," says Dr. Arthur J. Brown, "but whether it is to be better or worse than the old depends largely upon whether the Christian men of the West will strengthen the forces which make for righteousness."

our women's work from last October! I have had none since my return, and that of Mr. Whitman was used up by October of last year. You must not think because there is no young woman specially designated here that the work therefore ceases — it is going ahead more strongly than ever before, and we are each doing our utmost to continue every branch of it *now* in this very opportune day of China's awakening. Therefore we are asking for \$300 Mex. (\$150 gold) for this present year and \$350 Mex. for next year. Let us keep our country work going. The Hak-kas have not had very much to show of work accomplished until recently — with lack of workers year after year — and they are a fine, intelligent race of people. We have again asked for a woman worker. We are situated in a far-reaching plain, with some hundreds of villages all over it, and besides that eight out-stations. You can therefore see it is impossible for me to do all that should be done. I cannot well go to the out-stations much with two small children at home, but I can do a good deal

My mother when dying gave me this Book and said that a teacher would come from across the distant seas. Why must I wait so long?

Our poppy fields have yielded their charm to make a cargo for the Christians' ships. Fleet vessels from the West have brought the smoking plant and the poisonous firewater, freely giving them to old and young. Through nights grown long, by the flare of the Christians' oil-lamp, I have turned these pages over and over, till the loneliness that withers my heart is filling the place of hope.

O God, where is that woman's soul that cares for mine? The iron horse plows up the graves of my ancestors, and the smoke of reeking factories hangs heavy above me. Where is the teacher from that far wonder-land that could give us back our price of blood? Will she never come, O Lord? The waiting is long and weary. Cannot Christian America pay the cost of a soul? — *Woman's Friend*.

WHAT ANSWER TO THAT?

## Missionary Program Topics for 1915

- January.* Chaos or Christianity.  
*February.* Christianity the Hope of the East.  
*March.* Children in Non-Christian Lands.  
*April.* Missionary Practice through the Use of Tracts.  
*May.* The Baptist Fleet.  
*June.* The Instrument and the Inspiration of Missions — The Bible.  
*July.* The Problem of the City Church.  
*August.* The Problem of the Country Church.  
*September.* State Missions.  
*October.* Home Missions. (Topic to be announced.)  
*November.* Home Missions. (Topic to be announced.)  
*December.* Home Missions. (Topic to be announced.)



### MARCH TOPIC: CHILDREN IN NON-CHRISTIAN LANDS

OPENING SERVICE OF SONG AND PRAYER.

SCRIPTURE: Matthew II.

READINGS AND STORIES FROM "THE CHILD IN THE MIDST."

- Trials of babyhood, pp. 16, 17, 21.  
 Children at work in many lands, pp. 104-107.  
 Story of a slave-child, pp. 109, 110.  
 What it meant to care for Armenian massacre orphans, pp. 112, 113.  
 A Korean boy and his Bible, pp. 207.  
 How boys are trained, pp. 62, 63.  
 "A Persian Helen Keller," pp. 117, 118.  
 "What civilization will do without Christianity," p. 122.  
 "A Missionary's Dream," p. 212.  
 "A Heathen Baby," p. 213.

#### Notes

For the above program the one thing necessary is the new text book, "The Child in the Midst," cloth 50c, paper 30c, postage extra. It may be secured from the Department of Missionary Education, 23 E. 26th St., New York City. Since this is a text book of the Woman's Foreign Mission Society for this year it might be well to place this meeting in charge of the local woman's organization.

Great care should be taken to make sure that these stories shall be well read if the text book is used. For the sake of variety some of them should be told and persons should be selected who are good story tellers.

The Department of Missionary Education will furnish free of charge a pamphlet of popular programs on all the text books of the year which contains suggestions for those wishing a more elaborate program than that suggested above, including a question for debate, blackboard exercises, chart talks, and tableaux. For an illustrated program the stereopticon lecture "Child Life of the World" is suggested. This can be secured at the following points, but early application should be made:

- American Baptist Foreign Mission Society, Ford Bldg., Boston, Mass.  
 Missionary Education Movement, 156 Fifth Ave., New York City.  
 John H. Poorman, Reformed Church Bldg., 15th and Race Sts., Philadelphia, Pa.  
 Board of Home Missions, United Presbyterian Church, 703 Publication Bldg., Pittsburgh, Pa.  
 Federation of Churches, 1223 Schofield Bldg., Cleveland, Ohio.  
 Missionary Education Movement, 19 South La Salle St., Chicago, Ill.  
 Miss Ora I. Johnson, 4439 Tracy Ave., Kansas City, Mo.  
 Miss Abby S. Lamberson, 454 Alder St., Portland, Ore.

## Department of Missionary Education

### Conducted by Secretary John M. Moore, D. D.

#### Down to Rock Bottom in Missionary Method

How about this for a rock-bottom standard in missionary education and giving?

1. A representative church missionary committee.
2. Missionary sermons.
3. Regular missionary program meetings.
4. Systematic missionary education in the Sunday school.
5. Women's missionary meetings.
6. A club for Missions.
7. A mission study class.
8. Circulation of missionary literature.
9. Weekly missionary offerings.
10. An annual every-member canvass.

This does not include everything that may be done, but is it not a big, comprehensive program for any church?

Moreover, it ought to be possible even for the little church to do as much as this.

If each of these points were rated at 10%, what percentage of missionary efficiency would your church register at the present time?

Can you not fill in what is lacking at once and make it 100%?

Drop a post card with your report to the Secretary of the joint Department of Missionary Education, 23 E. 26th St., New York City.



#### A Book that Ought to Rank Among the "Best Sellers"

We are glad to learn that the first edition of 1500 copies of Dr. Clough's autobiography was gone within six weeks from the date of publication, and that other editions are selling rapidly. In the opinion of Prof. Harlan Beach of Yale, this is one of the three best missionary biographies written. The publishers regard it as one of the "most fascinating biographies ever published." It cannot have too wide a reading, that is certain.

#### Some Reasons Why

When a state or a church does not meet its apportionment, it is not always safe to judge that lack of interest or consecration is the cause. To know the actual conditions in many of our churches is to receive a surprise. The Association minutes do not reveal the facts, and only incidentally do they come to light. The following extracts from a letter from a home mission pastor to a friend are given as a matter of enlightenment:

"— church is not what it was once; there aren't over six members who can pay, and nineteen members in all. One year ago they were practically disbanded, but it was arranged that I should come to them, and they are paying me \$6 a month, or \$72 per year, and we are trying our best to hold them together. A great number of the people have moved away from this region. I think it would be advisable for the apportionment committee to either come out here and see the conditions or write some one who can tell them. I have about worn myself out; broke down with nervous prostration last year, and am about done for again. My churches are widely scattered. For me to get to ——— I travel overland fifty-three miles northwest, and in the winter it is no light task. I am not murmuring, but I do not know whether ——— and ——— will be able to keep a pastor this year or not (these were two of his three churches); and if not I don't know where we will go, but hope we may find some place in which to work for the Master."

And this pastor, trying to minister to three widely separated churches and stimulate them to raise their apportionments for missions when it was a problem whether any one of them would be able to keep the doors open and raise even the pittance agreed upon as pastor's salary, represents many others. It is true that there are churches abundantly able to more than raise their apportionments; it is true also that the facts must be known before judgment is passed, and that our apportionment committees have a most delicate and difficult task to perform.



#### The New Note in Business

**W**E regard it highly significant of a new note in our commercial life that one of the oldest and strongest financial institutions in Boston should send out to its patrons and friends such a New Year greeting as the following:

#### THE OLD YEAR AND THE NEW

The Old Year will soon be gone, yet like the vanished years in all our lives it has held something of value to treasure and remember. If there have been days of disappointment, there have been days of compensation. If there have been moments of sorrow, these have been recompensed by days of joy.

But to those of us who are wise the important things are Faith and Courage. These, with the Will to Work and the Ripe Experience of the Years, urge us to yet Greater Accomplishments and towards Greater Victories.

So by these presents The First National Bank of Boston extends to all its friends its felicitations for the year, and all the years to come.

May 1915 bring Greater Joys, a Widened Vision, Security and Peace.

That is our wish.

#### Model Prison in China

There is a model Chinese prison in the west suburb of Tsinanfu. The buildings are European in style, and conducted after western methods of the best kind. There is accommodation for 500 prisoners; the rooms are kept fairly clean, the prisoners being supplied with the Chinese brick beds; the food seemed good and sufficient, and the prisoners are decently dressed. A large industrial prison is a new feature, with large courts and much open space where cabbages and other vegetables are grown, being planted and cared for by the prisoners. Carpet weaving, yarn spinning and silk making are other occupations, and a large room is devoted to printing from lithographic blocks and making class

books for use in the government schools. A visitor says: "One man was designing and painting the kitchen gods in paper so commonly used by the Chinese. In one yard we found about fifty men being drilled by a sergeant of the guard in leg and arm exercise without weapons of any kind. All the buildings were lofty and well ventilated and lighted at night by electricity. All the prisoners seemed cheerful, there was no prison uniform and nothing to suggest that the men were criminals, except that in each room and at each gate were soldiers carrying fire-arms and fixed bayonets. A large hall, capable of holding some hundreds of the men, was described as for the use of preachers or lecturers, and evidently designed as a prison chapel." And all this in antiquated China!

#### Medical Missionaries in Session

The sixth annual meeting of medical missionaries was held at the Battle Creek Sanitarium. It brings together medical missionaries from all parts of the world and also administrators of missions. It was presided over by Bishop Hendricks of the Southern Methodist Church. The attendance was large and the varied program intensely interesting. Dr. Kellogg and the Battle Creek Sanitarium people make a great contribution to the cause of missions in arranging for this conference and extending free hospitality for a week to all the medical missionaries who may be in America and the others particularly interested. Dr. Barnes, who was presiding officer of the conference two years ago, Mr. Petzoldt of our Crow Indian Mission, Rev. E. M. Lake of the Michigan State Convention, and a number of other Baptists, including some of our missionary volunteers, represented our denomination.





### Visit of Secretary Franklin to China

The Board of Managers of the Foreign Mission Society at a recent meeting instructed the Foreign Secretary for the Farther East, Dr. James H. Franklin, to make a brief visit to China for the purpose of conferring with the missionaries and Chinese Christians, particularly in Central China, with reference to plans for the work. Questions that have arisen regarding the nature and purpose of the plans adopted by the Board and approved by the Northern Baptist Convention last June render desirable a visit to the field, and the Board believe that the conservation of the results of investment of life and money already made in this field is of sufficient importance to justify this visit. On account of the limitation of time it will be impossible for Dr. Franklin to visit all of the fields in the Farther East.

HENRY BOND,  
Chairman of the Board of Managers.

### THREE QUESTIONS ANSWERED

There are three questions regarding the work of the cooperating societies of the Northern Baptist Convention that some people possibly do not clearly understand, namely:

The Budget: How it is made up.

The Apportionment: How it is arrived at.

Designated Gifts: How they can be made so that they may apply on the apportionment.

The Foreign Mission Society has recently published two exceedingly interesting documents which answer these questions fully. They are entitled "Designated Gifts" and "Needs and Opportunities." The latter contains a long list of approved needs on the foreign field from which givers may select objects of interest. Copies of these leaflets may be had from any District Secretary of the Society or upon request to the Home Department, Box 41, Boston, Mass.

### MIDYEAR STATEMENT OF THE BOARD

In its midyear statement of the financial condition of the American Baptist Foreign Mission Society, the Board of Managers says: The receipts from the churches, Sunday schools and young people's societies have kept up better than might have been expected. Each month thus far, with the exception of July, has shown a slight increase in offerings from these sources over the corresponding period of the preceding year, and all other sources of income, individuals, legacies, matured annuities, income from investments, designated gifts and miscellaneous, also show a slight advance. This increase is accounted for in three ways: (1) a natural reaction from the unusual and unexpected decline in contributions last year, when the churches gave \$56,839.59 less than the year before; (2) the Every Member Canvass, weekly giving and more frequent remittances by church treasurers; (3) the war, which while it has depressed business and raised the cost of living, has also stimulated the spirit of benevolence for all objects.

This leads, however, to a word of caution. Once before in recent years a similar condition to that indicated in the foregoing was reported, receipts increasing steadily for the first eleven months of the year, but in the twelfth month all that had been gained and more was lost through an unexplained shrinkage in the returns for that month. This statement shows how difficult it is for the Board to plan satisfactorily and to avoid debt. If the present rate of giving should continue throughout the year it will be possible to close the books without showing a new debt. If there should be a falling off in receipts, a fresh incubus would certainly rest upon the work. Hence, there can be no cessation of effort.

The Society's budget for this year ending March 31, 1915, has been so ar-

ranged that the total expenditure shall not exceed that of last year except as additional money is received. The Board of Managers will make advance only on the basis of receipts for that purpose. This fact ought to stimulate giving; on the one hand to endorse this policy and on the other to make advance possible. The gauge of our interest in the foreign mission enterprise may be determined in this way.

Instead of planning merely to get through the year without a deficit, should there not be formed by our churches now a determination to place in the treasury a substantial increase in order that some of the many pressing needs that cannot be included in the budget may be met? The situation constitutes a challenge to larger vision and faith and earnest prayer.

#### A VETERAN PASSES

News has been received of the death at Cassel, Germany, Nov. 9, of Dr. Philipp Bickel, aged 85 years, father of Captain Luke W. Bickel of the "Fukuin Maru" in Japan, and also of K. T. Bickel, for six years manager of the German Baptist Publication Society at Cleveland, Ohio. He was one of the few European pastors to be appointed a regular missionary of the Society, and his service to the cause of German Baptists both in America and Europe has been a noble one. He was at the head of the German Baptist Publication Society at Cleveland from its beginning in 1865 until 1878. He then removed to Germany where he became superintendent of the Baptist Publishing House, which was first located in Hamburg, but later moved to Cassel. Under his management the establishment has grown from a doubtful venture to a successful institution, distributing annually millions of pages of Christian literature, not only throughout the German Empire, but in Hungary, Russia, Switzerland, South Africa and Australia. The Hamburg Theological Seminary also owes its success largely to the efforts of Dr. Bickel who, as chairman of its committee of management, worked untiringly for its development. He was a man of great force and of the noblest character.

#### School Notes

The auspicious opening of the new school year in the fall is reported by many of our missionaries in various fields. In Japan, while the problems are most complex and the situation is such as our missionaries have never before experienced, many doors are opening and the Theological Seminary at Tokyo has this year the largest and best class that ever entered.

From China also comes the report of increased enrolment and promising outlook. At Wayland Academy the school year has been marked by its largest enrolment; every building is filled to overflowing and by holding recitations continuously from 7.30 A.M. to 5 P.M. the classrooms could not be made to accommodate the students. The total enrolment for the three schools is 211. The work in all departments has been good and the Christian spirit excellent. Although no regular evangelistic services were held during the year, 25 of the best boys were baptized.

At Kaying the Boys' School enrolled 113 and has an average attendance of 92. Six of the boys have gone from here to Shanghai Baptist College and three to the Academy. Rev. J. H. Giffin teaches regularly in the middle school with its 300 or more students. The fruits of the work of the Yachow school are being reaped at the Middle School in Chengtu, which is receiving a fine class of boys, some of whom will enter the Medical School, while others are looking forward to teaching and the ministry. This school is at present crowded and can receive no more.

The Ramapatnam Theological Seminary in South India welcomed twenty-five of about the nicest lot of men and women that it ever received. There are eight women in the class — wives of married students, and all but one are well qualified to take up the seminary course and fit themselves for fine service as Bible women.

At Balasore, Bengal-Orissa, the Girls' Schools and zenanas were inspected in August by the English preceptress, and the government grant-in-aid has been doubled. There is an increasing number of high caste women among the pupils of the zenanas, due partly to increased efficiency in our teaching staff.

## DR. DOWNIE RESIGNS

David Downie, D.D., for more than forty years mission treasurer of the Telugu Mission in South India, has resigned that office, owing to ill-health. Dr. Downie, now seventy-six years of age, was appointed a missionary of the Society in 1873. After a brief time spent at Moulmein, Burma, and Ramapatnam, South India, he was transferred to Nellore, where he relieved Dr. Jewett. In 1874 he was appointed mission treasurer, a position which he has since held. During the terrible famine of 1876-8 he was appointed honorary secretary and treasurer of the Nellore district famine relief committee, and \$100,000 of the London Mansion House Fund passed through his hands. In the famine of 1897 he was again chosen to this office in his district. W. L. Ferguson, D.D., of Madras, has been appointed by the Board to succeed him for the present.

## ITEMS FROM EVERYWHERE

At the annual meeting of the Japan Continuation Committee held in Tokyo, Oct. 13, Dr. J. L. Dearing was reelected secretary of the Evangelistic Campaign Committee.

Rev. C. B. Tenny, of Tokyo, writing of conditions in Japan, says, "We are in the midst of days when, as never in all our work in Japan, the Gospel has a wide and sympathetic hearing and a great door stands open before us."

A constitution has recently been drawn up for the Jaro Industrial School in the Philippines, and is proving a great success. Even the boys of the Junior Republic previously had no adequate idea of a constitution and the faculty had encouraged organization on the basis of a real republic. The constitution has thus far been working very satisfactorily, and great spirit was displayed in their first election.

The people of one of the Garo villages in Assam were very angry when a neighboring village turned Christian. But the

deacons of the new church began a prayer meeting among the opposers, with the result that many were recently baptized in a mountain stream.

The church building at Bezwada, South India, was completed in time to entertain the convention which met there Sept. 26-29. Over 300 delegates were present. The dedication of the church took place on Sunday, Sept. 27, Dr. Heinrichs preaching the sermon. The Madira people obtained excursion rates and attended the convention in a special car, the first time that excursion trains to a convention were ever used in the South India Mission.

As a result of the meetings held by Sherwood Eddy in Hangchow, China, 1,400 men and between 600 and 700 women have joined Bible classes. Among them were the Commissioner of Foreign Affairs and the leading lawyer of the city, who not only joined the classes but decided definitely to unite with the church.

On Oct. 29-30, 1914, was held the first meeting of the newly organized Advisory Council of the Christian churches of Szchuan, West China. This Council, which is similar in plan to the Advisory Board of Missions, is composed of four representatives from each of the churches in Szchuan, and is organized for the purpose of promoting a spirit of harmony and cooperation among the different churches. It is not a legislative organization, merely advisory, and will so far as possible endeavor to link the work of the Christian church in Szchuan with that in other parts of China, and with the work of the China Continuation Committee.

A letter recently received from one of the District Secretaries tells of a little Swedish Baptist Church in New Jersey, consisting of only thirty members, that sent a Christmas gift of ten dollars to be used for foreign missions. The members decided unanimously to offer their Christmas presents in order to make this contribution. The money is to be sent to a missionary in Africa for use in his work.

A recent letter from Rev. W. M. Young of Kengtung, Burma, brings the cheering news of the weakening of the power

Buddha in that territory. Regarding this change he says, "Buddhism seems to be losing its hold in and about Kengtung City. A canvass of the city and suburbs shows only about one-half as many novitiates in the monasteries as there were ten years ago, although there has been a strenuous effort to revive Buddhism and increase the attendance now for several years. The time is not far distant when the Buddhists in large numbers will come into the fold."

Some months ago the chief of the leading tribe of Chins in Haka, Burma, after several attempts, succeeded in removing the church from his village and preventing the erection of another. The case was appealed to the governor, who upheld the chief, declaring that while the Christians have the right to desire a church, this is not included in religious liberty. As a result of this move, Rev. J. H. Cope, the missionary, writes that the Christians will probably move to a valley on the east side of the hills, away from the influences of the chiefs.

In *Gleanings* for November is an interesting account of Mr. Yoshikawa San of Kobe, who died Oct. 2, 1914, at the age of 83. Mr. Yoshikawa was one of the "samurai," the old soldiers who have fought for their country, and his position was therefore one of high rank. He was converted and baptized at the age of 52 and has had a long Christian service, being for fourteen years an evangelist in the Baptist mission. He had one daughter and three sons, the elder of whom is Rev. Hisashi Yoshikawa, a much beloved pastor in Kobe.

Dr. E. T. Shields, of Briton Corlies Memorial Hospital, Yachowfu (Ya-jo-foo), West China, writes, "Our work out here is most encouraging. God seems to be making his people willing in the day of his power, and we hope we may fulfill his will for us in the place he has given us — a place with golden opportunities for leading men to the Master and into his service — second to none in the world." The industrial department of this hospital is enabling the patients to return a little manual labor for the benefits received. The weaving department makes enough cloth

to supply the hospital with bedding and clothing and they are now trying to make copper wire-screening.

#### EUROPEAN WAR ITEMS

Four churches in Northern France have 140 of their male members in the army.

In Germany, even the smallest churches have as many as 20 or 30 men in military service, while in churches of from 500 to 1,000 members the number is as high as 80 or even 100 and more.

Thirty of the members of Baptist churches in Germany who are in the army have received the Iron Cross for valor.

A great wave of religious fervor has swept over the warring nations, giving exceptional opportunities to our churches. All of our pastors who are not at the front are preaching several times daily to crowded houses, and many soldiers are leaving for battle equipped with Testaments and religious tracts.

Our Baptist churches at Liege and Charleroi in Belgium were probably destroyed when those towns were bombarded, but no word has been received of their exact fate.

Rev. R. Saillens, of Paris, has two sons in the army. The younger was married July 31 and went the next day to join his regiment, leaving his bride with her parents. At latest reports both sons were safe and well.

Rev. Philemon Vincent also has two sons and a nephew in the war. One of his sons and the nephew have been wounded, though not seriously.

In a letter to Pastor Saillens of Paris, a member of the Brussels Baptist church writes that the pastors and members there have been wondrously protected. Not one has had to take part in the war thus far.

The condition of the Hamburg Theological Seminary is very serious. All contributions from the churches have ceased and the work on a new building, which was started before the war broke out, had to be abandoned. The management of the seminary has been taken over by the



School Committee of the German Baptist Union. They have decided to continue the lecture work although the only students are ten Swiss, two Dutch and seven Russians who have been unable to leave for their homes.

Up to a recent date more than 80 of the German Baptists had fallen in battle.

In Finland thus far there has been political peace. All pastors are exempt from military service and required only to pay some military fees. In Russia all who are legally pastors are free from service in the army, but there are many Baptist preachers in Russia not legally approved by the government and these must serve.

Rev. A. Blocher of Paris writes, "We believe that France is being prepared for more successful gospel work by the times of anguish through which we are passing—that is the testimony more especially of the members of our church who are mingling with the soldiers."

Rev. E. E. Jones, of Ningpo, China, writes that conditions in his section of the field are normal and quite safe. The only place where the situation is at all abnormal is the eastern part of Shangtung province near Tsingtao, where the war was in progress.

Rev. F. C. Briggs, of Himeji, Japan, in a recent letter says, "Word has gone out that all ships under foreign flags in Japanese waters have their permits temporarily suspended. This means that for a while the 'Fukuin Maru' will have to remain at anchor at the place indicated by the Government. No reason is given, but the most likely surmise seems to be that the navy is planting mines (controlled from shore) in strategic places, and of course must take care that no foreigner knows the spots." Captain Bickel is conducting his work as best he can from Miyaura.

#### From Various Fields

##### CHINESE PEDAGOGY

A letter recently received from Rev. E. S. Hildreth, of Swatow, China, gives an example of the Chinese method of pedagogy, although somewhat modified, which he

witnessed in the Sunday school in Chaoyang. The scholars were absolutely ignorant, not knowing a single character. Each had a simple book and memorized it by rote. The teacher would read a phrase of four or five words and then the scholars would repeat it after him, looking at the book. After much repetition the lesson was mastered and the scholars could recite the sound of all the characters but without any idea of their meaning. Then the teacher explained what it meant and the students learned with surprise that such and such a character represented a word they had been using ever since they knew how to talk. The real Chinese method, without modification, makes the pupil memorize the whole book before any of it is explained. While this is, of course, easier for the teacher, the real reason for doing it is that their ancestors did it. Some teachers take advantage of the custom by demanding additional salary when the time comes to explain. They take the contract to teach for a certain price, but unless this is raised they simply refuse to explain the book; and rather than have the labor of their children go to waste, they will submit to this polite form of hold-up.

##### INTERESTING REPORT FROM PHILIPPINES

From Rev. Charles L. Maxfield, Bacolod, P. I., comes report of progress in all lines. Never have the opportunities for Christian work been so great as at present, or the immediate fruits so promising. Plans are under way for beginning a great revival campaign next April. There are 30 churches with 1,500 members in this field.

In the private academy 93 pupils are enrolled. Some of them are from Protestant families, some from homes that profess no religion, and others are fanatical Roman Catholics. The parents of these children prefer to send them to the Protestant academy because they know that the moral ideals are better there and a personal interest is taken in each child.

The dispensary is becoming a "House of Mercy" and a blessing to rich and poor alike. There have been a large number of treatments during the past month and the voluntary contributions have been

sufficient to maintain the institution. Not only does the dispensary make the sick well, but by instruction and sanitation it is helping to prevent the well from getting sick.

The dormitory for boys in connection with the Government High School has 50 students, each one of whom pays \$6.50 a month for his board.

Especially interesting is the report of the kindergarten. There are now enrolled 123 little tots between the ages of four and seven years. The atmosphere of the kindergarten is very different from that of their homes, and the songs of sunshine and love which they sing carry gladness into many a home and make happy the heart of many a parent. The people of Bacolod have become greatly interested in the kindergarten and now contribute the salary of two native teachers, besides paying all incidental expenses.

*It requires much spirituality and much walking with God to see the world through the eyes of Christ.* — W. E. Doughty.

#### RESIGNATION OF REV. SUMNER R. VINTON

With sincere regret the Board of Managers of the American Baptist Foreign Mission Society announces the resignation of Rev. Sumner R. Vinton, for fourteen years a missionary of the Society in Burma. Mr. Vinton was born in Burma and grew up in a missionary atmosphere, being the third generation of the famous Vinton family of missionaries in Burma. In 1834 the first representatives of this family began their work, and with the exception of a few years between the first and second generations the line has continued unbroken, twenty-one members of the family having served on the field. Thus it is with great reluctance, and only because of conditions of health in himself and his family which he has vainly tried to overcome, that Mr. Vinton is compelled to break this noble succession. In August, 1900, he was appointed a missionary and in November of that year arrived at Rangoon, taking up school work among the Sgaw Karens, for whom his parents and grandparents had given their lives. He also took charge of the erection of the Vinton Memorial at Rangoon, which was dedicated in October,

1904, to the memory of his parents and grandparents. In the latter years of his stay in India the Ko San Ye Movement flourished and much of his time was devoted to the work of that cause in co-operation with Ko San Ye, the native prophet and spiritual leader. In 1908 Mr. Vinton returned to this country and has since been delivering his famous "Pagoda Land Lectures" throughout the United States, under the direction of the Society. Although the Society greatly regrets to lose his valuable services on the foreign field, he will continue to render much service to the missionary cause, by his lecture work.

#### A Happy Announcement

Can you imagine a happier way to announce a newcomer than the following, which comes to us from Rangoon. Mr. P. R. Hackett went to Rangoon in 1913 and is connected with the Mission Press. Here is the message:

#### THE HOUSE OF HACKETT

sends greetings and wishes to announce that on October 29, 1914, they received into the *HOUSE* as junior partner

#### WILLIAM DUNN HACKETT

who will take an important place in our affairs. Assuring our friends that we appreciate the interest taken in the *HOUSE* heretofore and believing it will be three-fold now, we tender our best wishes for a

Joyous Christmas and a  
Blessed and a Happy year in 1915.

Rangoon Christmas, 1914

#### NOTICE

It is to be distinctly understood that the new member of the House is not a "silent" partner.

#### THE HOUSE OF HACKETT



#### Foreign Missionary Record

##### ARRIVED

Rev. T. Wathne and Mrs. Wathne from Ramapatnam, South India, at New York, Dec. 6, 1914.

Mrs. W. L. Ferguson from Madras, South India, at New York, Dec. 24, 1914.

##### BORN

To J. E. Cummings, D.D., of Henzada, Burma, twin daughters, at Newton Centre, Mass., Dec. 21, 1914.

##### MARRIED

Rev. Charles Rutherford, of Hanumakonda, South India, and Miss Stella Eunice Webster, at McMinnville, Oregon, Dec. 16, 1914.

##### DIED

Miss Sarah R. Bustard, of Kavali, South India, at Nellore, South India, Nov. 4, 1914.

Katharine Darmstadt, of Nellore, South India, at Clifton Springs Sanitarium, N. Y., Nov. 28, 1914.

Rev. Philipp Bickel, D.D., at Cassel, Germany, Nov. 9, 1914.



#### STATE AND CITY MISSION SECRETARIES' CONFERENCE IN CLEVELAND

One of the most important conferences with far-reaching influence was the session of the city and state secretaries and superintendents with a number of the national secretaries and district superintendents in Cleveland for three days in December last. This annual get-together conference of men whose work is so intimately coordinated has promise of securing greatly increased efficiency in the conduct of our denominational missionary enterprises. One of the most notable sessions was the joint session of the city and state superintendents in which the problem of close correlation of these two missionary units was fully discussed and a common ground was found which was heartily and unanimously welcomed. Such problems as single and joint collecting agencies and the relation of State Convention to the Northern Baptist Convention were fully discussed with much profit. It was decided to hold this annual conference next year in St. Louis.

#### DEDICATION OF THE ROUMANIAN CHAPEL IN AKRON

As Baptists we represent the entire Protestant missionary forces in this country in work for Roumanians. Another Roumanian Chapel has been dedicated in Akron, Ohio, where a large number of Roumanians are employed in the great rubber industries. The First Baptist Church, in which there are about 150 Roumanian members, aided by the State Convention, the Home Mission Society and this group of Roumanians, has completed and dedicated a commodious and attractive building. The dedication services were held Dec. 5th. The building was crowded with Roumanian people and friends from the First Church. At the afternoon service nineteen came forward to take Dr. Rose, of the Ohio State Con-

vention, by the hand, signifying their intention to accept Christ as their Saviour. The pastor, Rev. L. A. Gredys, baptized four at the morning service. This was a real dedication service. We have four missionaries and seven stations where regular services are held among the Roumanians, with a number of fields that we are trying to reach on a plan of evangelistic visitation which the Home Mission Society is carrying on.

#### THE UNITED MISSIONARY LECTURE COURSE

A most interesting illustration of the place that the missionary enterprise has in the minds of Christian people to-day, comes from Huntingdon, Pa. The Protestant churches of that city of about 5,000 have united in conducting a missionary lecture course at which there have been as many as 500 present at a single lecture. Mr. George Innes was the first lecturer, and Dr. Robert E. Speer, who came from this town, was the second. Rev. C. A. Brooks, Superintendent of Foreign Speaking Work of our Home Mission Society, lectured on "Immigration and the Responsibility of the Christian Church." It is rather an unusual experience to see a large display advertisement on the front of the street car announcing a union missionary lecture course and to find how thoroughly Reformed, Presbyterian, Baptist and Methodists were all interested in the one common task of evangelizing America and the uttermost parts of the earth.

#### AN INDIAN CEMETERY

While visiting among some Indian missions last summer our attention was called to the fact that, through the influence of the missionaries, most Indian communities now have a cemetery the same as white people. These people originally had no regular burying ground, but laid their dead out on the open prairies

to be devoured by wolves, or placed them in trees for the buzzards and vultures. But since they have adopted more civilized ways they have established graveyards and with much tenderness and devotion bury their dead. They take considerable interest in their cemeteries, and the graves of their loved ones are visited frequently by them. These things seem to turn their thoughts to the future life and give a way of approach to their hearts as nothing else has ever done. They seem to be forgetting their old "happy hunting ground" superstition and are turning their thoughts to the Christian's heaven. — B. A. LOVING.



#### A Genuine Revival

BY D. D. PROPER, D.D.

In MISSIONS, page 763, September number, 1914, I presented a picture of Rev. A. G. Lagerquist, wife, seven sons and one daughter, with a short account of himself and his work in Omaha. About that time the work was going hard with this pastor of the Swedish Baptist Church. Quite a number of members were moving away, some going to Europe, among them thirty girls, good financial supporters as well as faithful workers. The outlook was quite discouraging.

In September they started a series of cottage prayer meetings and those attending were greatly blessed. The next day after Thanksgiving, Nov. 27th, Pastor Lagerquist started a series of special revival meetings assisted by Pastor Edstan, of Kansas City, Mo. The Holy Spirit was manifestly with them in power. On the Sunday morning following, Brother Edstan could not fix his mind on any text for the sermon, so he told us in the Ministers' meeting. He was to address the Sunday school before the regular preaching service, and as he spoke the Spirit came upon them in such power that they turned the Sunday school and the preaching service into a prayer meeting, and twenty souls surrendered to Jesus Christ that morning. Brother Edstan spoke in broken English, and the old Swedes said they could not understand the words, but they could understand the Spirit and so they rejoiced. During the next week there were conversions every night. Persons

came to the parsonage to be prayed for, and were converted. One couple, whom the pastor had married about a year before, sent for him to come to their home and pray for them, and about midnight they found peace. Over thirty were converted in the two weeks, and all of them were born in this country. A number have been baptized, and the good work is going on.

It was found out afterwards that special prayers for the blessing of God upon these meetings were being offered at four different places, widely separated, without any pre-arrangement, and unknown to the pastor for awhile.

One of the sisters in the church, an invalid for several years, sent for the pastor, and told him she had been praying for the meetings, and had the assurance of great blessings. One blind sister in Kansas City wrote the pastor saying she was praying for the meetings every night from eight o'clock to half past nine. Members of a church in Philadelphia wrote saying, "We saw your picture in MISSIONS and read the article about you, and are praying for you, and the more we pray the more interested we are. Please let us know the great work our Lord is doing among you."

Also a letter was received from the Delmar Avenue Church, Buffalo, saying, "We heard through Dr. Morehouse about your work in Omaha, and we are praying for you, and now write to find out what the Lord is doing."

When Pastor Lagerquist came to the church four years ago it was discouraged and heavily in debt. Over half the indebtedness has been paid and the church is encouraged. He has been asked to take the general missionary work for the Swedes in Iowa.



#### Superintendent Brewer Says:

Mexico is seriously sick, chronically so. There is but one solution to the whole matter, and that is the application of Christian principles to the submerged 85 per cent. of her citizens, living today in ignorance.

Do you know there are but 250,000 men in all the armies now in Mexico? What





FIRST BAPTIST CHURCH, BRAWLEY, CAL., WHICH THE HOME MISSION SOCIETY HELPED TO BUILD

of the 14,750,000 other inhabitants of the country? Mexico has a future that is not all dark. One of her boys gave his heart to Christ and rather than give up his Bible dropped before the bullets of bandits at a little hill mission. I went to bury him, and found fifteen bullet holes in his breast. An eye-witness told me that when the boy was asked to give up his religion and join the bandits, he simply said: "How can I give up all this?" He was as much a martyr as was Latimer or Huss.

An army officer told me in Mexico he came to give Mexicans bullets while I gave them Bibles. If bullets would help Mexico she would have a clean bill of health long ago. She needs something more, — the cleansing of Christianity.

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#### Thanks!

The *Kansas Baptist*, the bright little paper published by the Kansas Baptist Convention (Secretary J. T. Crawford, Editor), has this in its November issue:

Have you read the November number of *Missions*? From start to finish it is fresh and helpful. This is a big world in which we live and labor. Here are interesting touches from many lands. The Home Mission symposium gives new light on possibilities and demands with our New Americans. Thrilling Incidents from Foreign fields, Mr. Fetler and our Baptist cause in Russia. A Day at Jacksonville, and

the many labors of our women missionaries, — all these bring vision of conquest.

✝

#### Figures to Think About

As reported at the Boston Convention, the membership of the Northern Baptist Convention now totals 1,587,868, an increase of 61,999 members in one year. There were 72,422 baptisms during the year, an increase of 5,710. The churches total 10,414 American, 655 new-American and 1,163 Afro-American. There are 186,687 Sunday schools, with 1,109,102 members enrolled; 9,512 church buildings have a value of \$89,189,045, an increase for the year of about \$4,000,000. Budgets for church expenses during the year equaled \$12,841,818.32, an increase of more than \$1,000,000; and for benevolences, \$2,596,818.59, an increase of \$108,000.

✝

#### A Prophecy of Good

The Protestant Church is liberal with Bibles and stingy of men; it is willing to send a book. The Roman Catholic Church is liberal with men and stingy of Bibles. When it wants a task performed, it sends a priest. The Church of the future will send multitudes of men with the open Bible in their hands. It will be liberal with both Bibles and men. — *Ex-Chancellor McDowell.*

### Where Grace Abounds

Missionary Phelps, who has been laboring among the Indians for more than twenty years, has preached twice a day on an average during very many weeks, besides having scores of religious talks with individuals. He writes that throughout the twenty-five years in which he has been preaching the gospel he has never taken a single week's vacation when he could unload all responsibility and enjoy a complete rest. The experience of this servant of Christ is typical of hundreds of other missionaries in this country and in other lands who are devoting themselves to the spread of the Gospel.

On a recent Sunday the missionary asked a new convert to lead the service. This Sac and Fox Indian at once read the twenty-fifth chapter of St. Matthew, and then explained the meaning of the judgment. He spoke at first in English, afterward interpreting the message in his own language. The missionary says that his words were clear and very convincing. The wonderful result produced in this man's life have led to the conversion of his son David, a bright young married man.

"Billy Gray-Eyes," a grandson of the famous old chief Billy Gray-Eyes, is now about fifty years old. He also came to the meeting a few weeks ago, but did not enter deeply into its spirit. After the service, the missionary called him aside into the woods nearby, where both men sat down on the ground and talked together for more than an hour.

They knelt under the trees and the missionary prayed. Billy Gray-Eyes was then asked to beg the Lord's forgiveness, but he broke down, and cried "like his heart would break." When he had finally gained control of himself he said, "I have been heap bad man, long time drunk, maybe so Jesus will not forgive me."

The missionary assured him that the Lord came to the world to save just such as he, and as the two parted the red man

said, "I am going to ask Jesus every day to save me, then it will not be long before we shall walk as brothers." When he reached his home he sent \$2.50 to help pay for a new well. The missionary believes that the Lord has begun a work of grace in his heart. — C. L. WHITE.



### Typical Rural Work

Rev. T. H. Evans reports: My main field covers the New Albany and Buxton Churches in Kansas. I have, however, pushed my way out eight miles southwest of Buxton, to a schoolhouse known as the "Ohio Schoolhouse," where I found a splendid people, without any preaching or Sunday school, and hungry for the gospel; just such a people as are a joy to the true missionary. I now have a good Sunday school at that point, and preach twice a month at 3 o'clock in the afternoon. To do this makes me travel about 22 miles those Sundays, and preach three times, but the blessing is so great and the prospect so bright that I cannot refrain from going, unless it becomes a physical impossibility.

One Sunday I was royally entertained in a home near the schoolhouse mentioned above—a home of wealth and refinement, composed of father, mother, two sons and a daughter. The mother remarked that they had lived on that ranch six years, and had never been inside a church. Now this same story can be repeated in this country dozens of times. The people rejoice at my coming, and the missionary is more warmly received here than in communities where church privileges abound. I believe also that this work will be self-supporting almost from the start. The past seven years have been very discouraging, but the present year gives promise of bounty on every hand and from every source, and a brother remarked last Sunday, "but let us have a good year and once get on our feet, and we will show you that we appreciate what you are doing."

Here is the experience of an old African woman: "I am an old, old woman, too old to learn anything, but I know I am a sinful woman before God, and that Jesus died to save me from my sins. I believe this." This woman walked from her town six miles away on four different days so as to be sure to be present when candidates for baptism were examined—forty-eight miles on her poor old feet.



### Fruitful Facts from Field and Force

Rev. E. R. Hermiston, of Chapel Car "Emmanuel," writing from Van Nuys, California, says: "We are having success here; four came out last evening and made full surrender, and several backsliders have been reclaimed. I will organize a good church here, and put up a \$5,000 building. I got one man to promise to build it for nothing, and the Town Site Company will give us a lot. I made 100 calls in the past week and ran two meetings a day beside. We are well and happy in the work."

### A NEW BOHEMIAN SUNDAY SCHOOL

Rev. Charles Brazda, our Bohemian Colporter, reports the organization of a new Bohemian Sunday school in Morton Park, Cicero, Ill. He says: In discussing the opening of the school in connection with the German Mission our pastor, Mr. Kralicheck, said, "If we succeed in getting twenty Bohemian children to attend regularly, it will be worth while." Well, the very first Sunday we had 20; the second Sunday, 35, and the third Sunday, 56. I think that is fine, and am thankful to God for it. One feature I am especially grateful for is that I have succeeded in getting as teachers four of our young people, who heretofore were not engaged in any positive Christian service, and I hope it will result in the enrichment of their lives and in untold blessings for those whom they teach. I also wish to thank the Publication Society on behalf of the school for the Sunday school papers you have so kindly and promptly sent.

### NOTES FROM OUR CHINESE COLPORTER

Sum Sing of San Francisco relates some of his experiences as follows: Some time ago I went to a rooming-house to visit a man and he was sitting in his room very quiet, so I knocked at the door and stepped in and saw a man over fifty years of age.

I gave my regards to him. So I asked him if he knows anything about the Gospels. He said, "No." So I talked to him about the Gospels and our Lord Jesus Christ, which is our Saviour. I read for him a few Scriptures and showed and told him that we must need Jesus Christ for our Redeemer. He didn't seem to understand it very much. So I went to see him from time to time. Afterwards he understood and was willing to give his heart as a servant to the Lord. Then he went back to China and was baptized in his own village and near the market place. He told me last year that he helped to build a chapel near the market place.

Sometime ago a man came over to the United States over twenty years and he was a cigar-maker; he had bad actions. When he had the money he spent it in bad ways. When he was sick he was in bad conditions. I looked after and helped him. When I see him I tell him the Gospels. After he is better I brought him to the night school. When he went to school for a little while then he became a Christian. Before he was a Christian he spent all the money he had in bad actions. He let his family suffer in China. Now he is very faithful, he worked earnestly and two years later he earned many money and went back to China. He farmed his own land and after harvest time had passed, then he and his wife went to Canton and studied the Bible. And they are both very happy.

### THE GOSPEL ON WHEELS

After twenty-three years of service our Chapel Car work is still demonstrating its ability to achieve results for the Kingdom wherever they are called to labor. Rev. J. C. Killian, of Chapel Car "Evangel," recently held a most successful meeting in North Ottawa, Kansas. "In all, there were 60 additions to the

church, and of these 40 were married people, only eight being under thirteen years. There were thirteen couples and some of the finest young people possible. In some previous meetings we had more join the church, but never such good material." He is now engaged in a meeting at Gardner, Kansas. Concerning the first night's service he says: "We opened with a crowd that town never saw on a first night and confess it was the best first meeting we ever had." The Methodist and Presbyterian churches have joined in the movement and all indications point to a very successful meeting.

#### EVANGELISM IN UNFAVORABLE PLACES

Rev. J. A. Jordan, our Colporter Missionary on Wagon No. 7, operating in Missouri, speaks of "evangelism in unfavorable places." My evangelistic work is under the most unfavorable circumstances, in out of the way places and small schoolhouses. I sometimes begin with a dozen and then the crowd soon gets so big the house will not hold them. We had four by baptism this month. I organized a mission, found them a preacher, appointed a building committee, organized a very promising B. Y. P. U. They have a good Sunday school that I organized last summer. I am now at an old run-down country church with practically nothing but a building and a good country around it. We are hoping and praying for a resurrection revival.

#### A PATHETIC APPEAL FROM BEHIND PRISON BARS

A Spaniard writes to the Publication Society as follows: "I am a prisoner in the Penitentiary at ..... I am serving a long sentence. I cannot read English. I am having this letter written by a friend. I am a Spaniard. I very much want a Bible printed in Spanish, but I have no money to buy one. I have been told that you publish the Bible in my language, and I thought perhaps you would send me one through your Missionary Department. I want to become a Christian, but cannot understand the English, and there is no Christian here that speaks Spanish. Will you help me in this? I do not ask an expensive Bible,

but just one with it all in Spanish. I promise to read it faithfully and try to become a better man. Thanking you for your kindness and the time this letter takes up in your work, I am very sincerely yours in hope." Of course the Spanish Bible was immediately sent, with the prayer that in his case the Scriptures may once again be verified, "The entrance of thy word giveth light."



#### The Philadelphia School of Methods

As part of its work for the Sunday school and Young People's Society the American Baptist Publication Society is devoting considerable money and energy to the large city institutes. Five or six are planned for each year. Within the last year they have been held in Cleveland, Omaha, Kansas City, Detroit and Philadelphia. One was planned for Milwaukee in January and another in Cincinnati in February.

In Philadelphia a local committee was organized from the Ministers' Conference, Baptist Sunday School Superintendents and the Young People's City Union. Dr. L. W. Hainer was made general chairman, Rev. G. W. Drew secretary, Mr. Wesley H. Hoot treasurer, and Rev. W. B. Forney executive secretary. Before the institute opened 500 had been registered for the various classes from the Baptist churches of the surrounding territory. The total registration reached 1,430, and the total attendance at the various periods more than 6,500; 130 Baptist churches sent workers and thirteen denominations other than Baptist.

All the courses were designed to give teachers and workers help and training. The lecture periods were 30 and 45 minutes long. The school assembled at four o'clock each day in the First Church, and students dropped into the classes of their choice as early as they could reach the building. Six lesson periods a day left time for supper. At some periods four classes ran simultaneously.

The subjects of the courses included Bible Study, Principles of Teaching, Sunday School Problems, Child Study, Church Publicity, Character Building, Young People's Methods, Missionary Edu-



cation, Elementary, Pupil Activities, Denominational Principles, Story Telling, Sunday School Organization, and Social Service.

Among the instructors were Prof. Llewellyn Phillips, Dr. E. M. Stephenson, Dr. L. W. Hainer, Rev. A. B. Withers, District Superintendent S. G. Neil, Educational Secretary W. E. Chalmers, Mr. A. H. Vautier, Dr. J. M. Moore, Mrs. G. H. Ferris, Dr. E. B. Pollard, Director of Elementary Work Miss Meme Brockway, Associate Editor of Periodicals Dr. Geo. T. Webb, and Social Service Secretary Dr. S. Z. Batten.

The closing hour each evening was given to a popular address. At this period the following brought inspiration and information: Dr. F. M. Goodchild, of New York City; Dr. W. W. Hamilton, of Virginia; Dr. W. W. Dawley, of Syracuse; Dr. F. T. Galpin, of Pittsburg, and Dr. R. M. West, of Rochester. On Thursday evening the School of Methods combined with the City Mission Annual Meeting and listened to Rev. C. A. Brooks of the Home Mission Society.

The closing evening was called Graduation Night, when all who had covered at least ten lectures satisfactorily or had passed a complete course with examination, were recognized. Awards were also given to the Mt. Vernon Church of Philadelphia and the First Church of Norristown for the best showing in the school.



#### A Helpful Agency

No one can study the motives and methods of the American Baptist Publication Society without being impressed with its far-extended, varied and fruitful work. The Society, judged by every fair test, can no longer be considered one of our lesser national agencies. As respects the network of its activity, — missionary, educational, editorial, publishing, — the ability and character of its workers East, West, North and South; the amount of money it annually handles, and the results conspicuous in every line of effort, the Society is an instrumentality of incalculable value to the denomination and to the world.

Through the labors of its district superin-

tendents, missionaries, Sunday school and educational experts; through the periodicals, quarterlies, books and other products of a virile and growing publishing department, it touches powerfully and beneficially the Baptist life of the country.



#### The Baptist Institute, Philadelphia

Rev. J. Minor Wilbur, Principal, says this training school opened with 47 students coming from ten states. If there were more scholarships the building this year would not have accommodated the number who made application. The three year course was formally inaugurated in response to the demand for additional elements in the training of workers. Of the 175 graduates, less than six who are capable of employment are at present out of positions. This is a significant record, and shows the place the school is filling in the life of the denomination. There are 15 students in the Italian class.

The amount of experience in actual practical work which the students have while in school can be estimated from the following facts culled from last year's report of work done by the students. Twenty-nine industrial schools were superintended, with a total attendance of 1,931; 5,688 house to house calls were made and over 1,000 garments were given away after careful investigation of the cases; 68 services were led in hospitals; 332 clubs and children's hours were conducted with an attendance of 12,965; 38 junior churches were superintended, with an attendance of 7,602; 37 Jewish kindergartens superintended, with an attendance of 1,556; 8 Jewish industrial schools superintended with an attendance of 804; Italian clubs superintended, 55; attendance of 860; Italian industrial schools superintended, 26; attendance, 426; Sunday evening Syrian services led, 20; attendance of 349. Either in personal conversation or public address, the students of the school last year met 47,835 people. During last summer, our students doing work in the city made over 3,000 calls, carrying the message of comfort or cheer. Thus the work of actual Christian endeavor goes side by side with the high-grade class room work.



**The Reviewer says:**

*The Judson Centennial*, by Howard B. Grose and Fred P. Haggard, gives a graphic and stenographic report of the two days of centennial celebration in connection with the Northern Baptist Convention and the Foreign Mission Society's hundredth anniversary. These days made the June Meetings in Boston memorable. The volume contains 305 pages, and is as creditable and dignified in appearance as it is valuable and interesting in contents. Chapters are devoted to an Historical Introduction, the Centennial Celebration by the Northern Baptist Convention, the Centennial of the American Baptist Foreign Mission Society, the Addresses and Centennial Sermon in full, Centennial Sidelights, the Judson Centennial in Burma, by Dr. Cummings, and the Officers of the Foreign Mission Society from the beginning, with significant statistics. The illustrations include portraits of the founders and early leaders, together with Judson portraits and mission scenes. The description of the memorial days preserves scenes which deserve to be perpetuated, and the book should find its place in all our institutional libraries, as well as in a host of our Baptist homes. As the edition is limited and largely exhausted by advance orders, prompt action will be necessary to procure a copy. Although properly a \$2.00 volume, the price was fixed at only \$1.00, in order to insure a wider circulation. A second edition ought to be necessary, and will be if the character of the work is appreciated. Orders may be sent to the American Baptist Foreign Mission Society, Ford Building, Boston.

*The Modernizing of the Orient*, by Clayton Sedgwick Cooper, is an informing book that will well repay reading. The author has had exceptional opportunities for study and observation, and made special

investigation into the educational conditions and movements in India, China, Japan and the Philippines. A keen observer, an able writer, meeting leading men under favorable circumstances, he sees and tells the things one wishes to know in order better to understand the genius and ideals of the Orient. As to whether the Orient can be modernized, or westernized, his conclusions are not optimistic. The nominally Christian nations are not Christian enough to deceive the keen-witted Orientals, who find more selfishness and greed than righteousness in our civilization. He believes that modernization to a large degree must come, but that it will be fundamentally eastern and not western. "The Occident can help, but the Orient can and will modernize herself." Meanwhile, all that the Christian missionaries do will aid in this great work. (McBride, Nast & Co.; illustrated, \$2 net.)

*The Comrade of Navarre*, by Harriet Malone Hobson, is a stirring tale of the bloody and treacherous times culminating in St. Bartholomew's Day in France. (Griffith & Rowland Press; \$1.25 net.)

*Paul's Doctrine of Redemption*, by Prof. Henry Beach Carré, Ph.D., of Vanderbilt University, is a fresh and thoughtful study, showing close reading of the German theologians, and presenting views which should interest those theologically inclined. (The Macmillan Co.; \$1.25.)

*Transplanted Truths*, by Alvah S. Hobart, D.D., of Crozer Seminary, is a little volume of expositions of great texts in Ephesians. In this work Professor Hobart is at his best, and we can think of no more profitable study for a church than to take up these chapters one after another as a feature of the midweek meeting. Erroneous interpretations are corrected, and right ones are emphasized, without any words to spare. (The Griffith & Rowland Press; 75c net.)

*World Stories Retold*, by W. J. Sly, is intended for the home, to aid parents in introducing to their children some of the best stories in the world. The familiar stories have been cut, many of them to very slight proportions, in the retelling. What is given may whet the appetite for more. In the line of its purpose the volume is well gotten up, and will serve an excellent end. (Griffith & Rowland Press; \$1 net.)

*The Great Misnomer*, or the Lord's Supper rescued from the Perversion of its Original Design, by Tiberius Gracchus Jones, D.D., formerly President of Richmond College, perhaps sufficiently describes in its very title the aim of the writer, whose main contention that the Lord's Supper is a commemoration and not a communion of disciples with each other is undoubtedly correct. The author's point of view is strongly and clearly presented. (Griffith & Rowland Press; 186 pages.)

*Vital Elements of Preaching*, by Prof. Arthur S. Hoyt, of the Chair of Homiletics in Auburn Seminary, has a vitalizing touch, and cannot fail to inspire the preacher or theological student. These lectures are not dry but living, and give a high ideal of the greatest work in the world. (Macmillan Co.; \$1.50 net.)

*Billy Sunday*, the Man and his Message, by William T. Ellis, is not the first and doubtless will not be the last story of the life of this remarkable evangelist, but it may be questioned whether there will be a more satisfactory or readable account of him, together with a large number of his characteristic addresses. He is a phenomenon, and as such this work displays him. (John C. Winston Co.; illustrated, \$1.50 net.)

After reading "A Revelation of the Chinese Revolution," by a Chinese Compatriot who does not give his name, edited by John J. Mullowney, we confess to some doubt as to the fairness of the portrait drawn of President Yuan Shi Kai, who is placed in strong contrast to General Hwang Hsing. The latter, if this story is true, is the real inspirer and moving force in the Chinese Revolution, and by rights ought to be in the place which Yuan Shi Kai fills. We do not mean to say that the high estimates of Hwang Hsing are untrue,

for we do not know; but the well-nigh universal opinion that Yuan Shi Kai was the only man in China strong enough to cope with the difficult situation and preserve peace and order while the nation was learning how to readjust itself to a new order must have some foundation. If this book is right, there would be less hope for China than we believe to be the case. It can only be said that Yuan Shi Kai, whatever his faults and crimes, has not as yet shown the disposition to declare himself emperor with which he is credited by his enemies. He rules with a strong hand, but that the present governmental conditions are far worse than under the Manchu reign we hesitate to believe, and our missionaries do not give any such idea. Meanwhile, it is good for China if she has such sons as Hwang Hsing is made out to be by this eulogist. (Fleming H. Revell Co.; 75c net.)

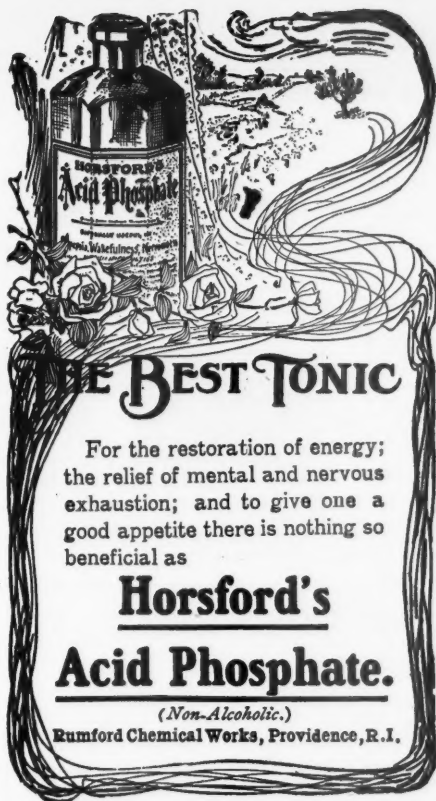
*The People's Prayers*, Voiced by a Layman, present in convenient form the prayers which George W. Coleman has written and used in the Ford Hall Meetings. Perhaps nothing could better convey the spirit in which he carries on this work, whose aim is to bring together non-churchgoers of all races and creeds and give them a forum. (Griffith & Rowland Press; 50c net.)

*The Man of Nazareth*, by Frederick L. Anderson, is one of the books that grows upon you. As the author was fired and inspired with the vision of the world-filling figure which he seeks to portray, so he imparts something of his spirit to the reader. The book lays hold upon the imagination through the massive achievements of the Master; stirs the soul with the majestic simplicity and matchless spirit of the Messiah; begets throbbing loyalty to the Son who became servant of all that he might be saviour. This is not a theological disquisition upon the life of Christ; it is the living, teaching, God-revealing Man of Nazareth as known to a disciple. Take the book for what it is, and thank God for the brain and heart that could conceive it. The author scarcely needs to tell us that it is the result of long years of study and meditation. It is a mature and finished product of great significance. (Macmillan Co.; \$1.)

## Financial Statements of the Societies for Nine Months Ended December 31, 1914

	Source of Income	Budget for 1914-1915	Receipts for 9 Months	Balance Required by March 31, 1915	Comparison of Receipts with Those of Last Year	
					1913	Increase Decrease
<b>FOREIGN MISSION SOCIETY</b>	Churches, Young People's So-					
	cieties and Sunday Schools.....	\$471,856.60	\$154,105.03	\$317,751.57	\$134,495.61	\$19,609.42
	Individuals.....	300,000.00	37,743.33	262,256.67	37,743.33	21,925.98
	Legacies and Matured Annuities.....	115,432.00	32,245.78	83,186.22	39,870.44	7,624.66
	Income from Investments.....	63,875.00	52,148.07	11,726.93	52,148.07	2,251.67
	Specific Gifts, etc.....	*36,011.68	*37,920.18 (Excess)	1,908.50	24,854.27	13,065.91
	Totals.....	*\$987,175.28	*\$314,162.39	\$673,012.89	\$264,934.07	\$56,852.98
	* Included excess in Specifics of \$2,047.68.					\$7,624.66
<b>HOME MISSION SOCIETY</b>	Churches, Young People's So-					
	cieties and Sunday Schools.....	\$293,308.26	\$95,505.70	\$197,802.56	\$87,528.18	\$7,977.52
	Individuals.....	125,000.00	4,007.35	120,992.65	6,041.54	2,034.19
	Legacies and Matured Annuities.....	96,000.00	67,039.52	28,960.48	53,227.82	13,811.70
	Income from Investments.....	78,050.00	56,081.65	21,968.35	52,850.01	3,231.64
	Miscellaneous.....	11,000.00	8,195.39	2,804.61	8,017.12	178.87
	Totals.....	\$603,358.26	\$230,830.21	\$372,528.05	\$207,664.67	\$25,199.73
						\$2,034.19
<b>PUBLICA- TION SOCIETY</b>	Churches, Young People's So-					
	cieties and Sunday Schools.....	\$104,385.00	\$54,215.62	\$50,169.38	\$53,573.81	\$641.81
	Individuals.....	24,000.00	22,129.68	1,870.32	12,253.77	9,875.91
	Legacies.....	10,000.00	25,767.31	(15,767.31)	3,707.12	22,060.19
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,200.00	32,516.29	38,683.71	31,911.87	604.42
	Totals.....	\$209,585.00	\$134,628.90	\$90,723.41	\$101,446.57	\$33,182.33
						\$.....
<b>WOMAN'S FOREIGN MISSION SOCIETY</b>	Churches, Young People's So-					
	cieties and Sunday Schools.....	\$242,200.00	\$78,662.25	\$163,537.75	\$72,571.70	\$6,090.55
	Individuals.....	41,300.00	8,984.21	32,315.79	10,664.20	8,984.21
	Legacies and Matured Annuities.....	12,500.00	7,546.72	4,953.28	3,441.82	4,104.90
	Income of Funds, Specific Gifts, etc.....	9,750.00	8,100.77	1,649.23	6,926.14	1,174.63
	Totals.....	\$305,750.00	\$103,293.95	\$202,456.05	\$93,603.86	\$11,370.08
						\$1,679.99
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